

THE NONCONFORMIST.

"The dissidence of dissent and the protestantism of the protestant religion."

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FOREIGN MISSIONS.

It scarcely lies within the compass of our design to give regular and systematic comments upon the reports of anniversary meetings contained in our supplementary number. We have alluded to that of the British and Foreign School society elsewhere, and we shall confine ourselves, in the present instance, to a remark or two suggested by the annual meeting of the London Missionary society.

The principle of foreign missions for the promulgation of revealed truth needs no defence of ours. It has already embodied itself in results which have silenced the sceptic, and read the severest of all rebukes to the gainsayer. One objection, however, urged against the efforts of religious philanthropy in this direction—an objection which borrows seeming force from the circumstances of our own country—merits a passing consideration. It is contended that charity should begin at home—that the ignorance, vice, and social degradation prevailing at this moment in Great Britain itself, might well absorb our whole care, and engage the entire labour and self-devotedness which a Christian people can put forth. It is unjust, say these objectors, to leave our own population pining in wretchedness, and steeped to the lips in poverty, and to go abroad in search of objects upon which to expend our benevolent zeal. The sympathy which is elicited by the heathenism of India, and feels no concern for the heathenism at home, is the sympathy of a spurious sentimentality, and is altogether unworthy of public support.

The objection is not altogether destitute of truth. Amongst the numerous anomalies exhibited by human nature, it is neither the smallest nor the least striking, that in many instances compassion is called forth in seemingly exact proportion to the distance of its object. It is not to be denied that interest is oftentimes excited rather by the air of romance which invests a given project, than by the sad and stern realities with which it proposes to deal. There is a tendency in the human mind to go in search of the remote. Thousands of families, who are utterly unacquainted with the beauties of landscape scenery in their own country, travel hundreds of miles annually in search of the picturesque, which they might find in greater perfection of loveliness within an easy day's excursion from their own doors. We are but too apt to imagine that what is within reach is scarcely worthy of our notice. It is true that the wants, and wrongs, and woes of our own countrymen demand active exertion for their relief, and we fear it is too true that, to a large extent, they have been suffered to go unheeded. It would have reflected more honour upon Christian churches in this country, had their activities on behalf of sufferers in Britain been more commensurate with the magnitude of the occasion than confessedly they are. If the objection now urged against the supporters of the London Missionary society, and kindred institutions, should avail to turn a more anxious and considerate attention to the temporal and spiritual state of our own population, it will not have been without its use.

Granting this much, however, we think the objection overlooks one fact which Christian philosophy should ever take into account. The misery which is at hand receives not less, but more abundant aid, in consequence of the sympathy which is created by misery afar off. It matters not what may be the original cause which quickens benevolent feeling into life. Once quickened, all the moral senses become sharper to discern the necessity for exertion, wherever human suffering exists. The philanthropy which first looks abroad in pity upon distant heathenism is the same philanthropy, which in process of time comes forward with most zeal to dispel the darkness in its more immediate neighbourhood. It may be set down as an axiom, that they who care most for the wretchedness of man in foreign climes, are not they who care least for his demoralisation and distress in their own land. Whatever of romance there may be, or seem to be, in the undertakings of the foreign missionary societies, they stir up from their depths feelings which would else have remained in a state of quiescence; and the waters which are troubled by the angel's hand, instantly acquire a healing efficacy, of which the sufferer who first steps in may experience the value. So potent and so general is the selfishness of human kind, that whatever has a tendency to call out into play generous emotions and kindly susceptibilities,

is entitled to the best wishes and heartiest co-operation of the good of every name. For compassion does not exhaust itself by exercise. The wider its range, the more intense does it become. He who draws about his sympathies the lines of nationality will speedily contract them within the limits of the domestic circle; and is in imminent danger of losing the disposition to cherish a disinterested care for a single individual beyond himself. Since the establishment of missions to the heathen the people of Great Britain have had bestowed upon them a more anxious attention than ever they received before. The objection, consequently, falls to the ground. Were we concerned exclusively for home interests, we should deeply regret to see any abatement in the zeal of our churches for supplying the means of religious instruction to those who are now devoured by sanguinary superstitions.

On the aggression by France upon the government and people of Tahiti we have already spoken, and it will be unnecessary here to repeat our remarks. We look upon it as symptomatic of the disposition of civil despotism to crush, if possible, in every part of the world, the growth of vital Christianity. It will be well if, in our own colonies and from our own government, indications of hostility to Christian willinghood do not, ere long, show themselves. We have no fears for the issue—we have unlimited confidence in truth. But the signs of the times warn every reflecting mind to prepare for the coming struggle with intolerance—a struggle which, spite of the advancement of society, may be sharper and more protracted than any which the world has yet known.

LONDON CITY MISSION.

The eighth annual meeting of this society was held on the 4th inst at Exeter hall, on which occasion the great room was completely filled. At eleven o'clock the chair was taken by J. P. PLUMPTRE, Esq., M.P., and the assembly then sung a hymn; after which prayer was offered by the Rev. J. GARWOOD.

The CHAIRMAN, in briefly opening the proceedings, remarked that the instrumentality employed by this society was such as seemed peculiarly suited to the circumstances, and it had been signally blessed; and it became those who questioned it to propose and effectually apply some other and better to the existing need. If the passengers in one of the steam vessels, that glide between the banks of our river, were by some catastrophe cast into the water, would there be a questioning among the spectators whether it should be watermen, who had served their apprenticeship, that should do all in their power to help those sinking souls [cheers]? And ought we to stay disputing how souls were to be saved, while they were every moment dropping into eternity [hear, hear]? He was glad to have the opportunity of declaring his disposition to work heart and hand with them in this great and blessed cause [cheers].

The Rev. R. AINSLIE then read the report, which, after stating some general matters that had engaged the attention of the committee (among which was mentioned that this society, in conjunction with the Religious Tract society, had supplied libraries to every police station); and, after also detailing several singular instances of usefulness, selected from the journals of the eighty missionaries, proceeded to classify the results of the ordinary labours for the year, as follows:—1. There had been 486 cases of outward reformation accomplished in dishonest, intemperate, profane, and wicked persons. 2. There had been 111 persons reclaimed, who formerly made a public profession of religion, but had lapsed into a state of iniquity. 3. The number of children sent to different Sabbath schools was 2,898. 4. Of the neglected poor visited by the missionaries, 532 had died, who had no spiritual instruction or consolation but from their lips, no one but the city missionary saying aught to them about their souls; the total number of the deaths of adults visited was 1,409, of which there were 363 truly hopeful cases; the total number of visits paid to the afflicted and dying was 27,197. 5. There had been 8,606 prayer meetings held in the houses of the poor, 1,268 persons induced to become attendants on public worship (a large congregation, in fact), and 411,824 tracts distributed. 6. There had been 206 persons met with in health, of whose conversion through the missionaries there was good hope, though they had not yet publicly united themselves with any Christian church; and 141 instances of persons met with in affliction who had recovered, and gave evidence that the affliction had been sanctified to them. 7. There were 163 persons who, during the year, had been led by the missionaries to make a public profession of Christianity. The total number of visits and calls was 364,369. The gross receipts were £6,741; the

expenditure £6,092; being an increase this year of £1,202; but the committee were dependent on casual donations for about £2,000 annually. Some working men had formed an auxiliary, and paid in £44; and an elderly female, in humble circumstances, had laid by a farthing a day, and sent 365 farthings to the office.

The Rev. E. BICKERSTETH moved the adoption of the report, of which he spoke in the highest terms. He would say, "Glory be to God our Saviour, for all that he has done by this truly Christian institution." He thanked God from his heart that he had been permitted for five years to take part in it. He felt that they were deeply indebted, in the church of England, to his beloved brethren Noel, and Garwood, and Mortimer, and Henkinson, and Faulkner, and Hugh Hughes, and Henry Hughes, who had joined the society; and to Ainslie, and Leifchild, and Morison, and Stratton, and Claytons, and Sherman, who had aided in its proceedings [hear, hear]. Until he conversed with two of their excellent missionaries, he had no idea of the state of depravity, misery, and vice, existing in the metropolis. In many places two families were huddled together in one room, divided by a blanket hung across it; and in one part of Spitalfields the missionaries found house after house filled with avowed infidels [hear, hear]. Marriage was little observed, and children were unbaptised; so that every Puseyite should belong to the society [laughter and cheers]. It was utterly impossible for ministers to visit all these people; and they were not adapted in many respects for them. But he verily believed that the success of these missionaries was greatly underrated by themselves—and when he heard of their indefatigable toils, their prayer meetings in the morning and evening, and then six hours occupied in intense active visiting, he felt ashamed of his own comparative indolence. Other means were wholly inadequate to meet the necessity; churches might be built, and remain almost empty; everything depended on their being filled with men who would not make a "reserve" of preaching Christ and him crucified [cheers]. And it ought to be a joy of heart, that Christians of different denominations should unite together, to spend their strength, not in biting and devouring one another, but in united works for the salvation of their fellow-men [hear, hear]. The bond of union between real Christians, born of God and renewed by the Spirit, was far stronger and more real than union in any visible church fellowship, which was never free from mere professors [cheers]. At the same time he trusted his dissenting brethren would remember, that the semi-popery of some in his church was a great temptation to express enmity against that church; he denied that these were true churchmen [hear, hear]. So on the other hand, he would not judge his dissenting brethren by political parties; conscientious dissent was another and a very different thing from a political party. Conscientious dissent was full of love to Jesus, and to all who loved him, and with a tender conscience, a humble spirit, and a loving heart, desirous to glorify God and save souls [cheers]. From his heart he rejoiced in efforts now making among his dissenting brethren, to promote a spirit of union in the great truths of the gospel [hear, hear].

The Rev. ROBERT YOUNG seconded the motion. He was not fond of that charity, which passed by a kinsman to embrace a stranger. The Redeemer directed his apostles, in preaching the gospel, to "begin at Jerusalem;" and this great metropolis was the Jerusalem of the Christian world, whither the tribes came up to worship, and whence was being sent forth the word of the Lord in 150 languages [hear, hear]. No other city exerted such an influence over the destinies of the world. It ought, then, to be a holy city [hear, hear]. This, however, was not the case; for here we had infidelity openly avowed, the scriptures audaciously ridiculed, the Sabbath continually polluted, and not more than a sixth of the population attending any place of worship regularly [hear, hear]. He might refer for proof, not merely to crowded prisons, but to the theatres, the saloons, the gambling houses, the gin palaces, the tea gardens. And to arrest the evil, there was needed, not merely the public preaching of the gospel, but agents to go into the streets and lanes, the garrets and cellars of this great city [hear, hear]. Here it was, that this important institution came in; and Jehovah had again and again affixed to it his approbation [hear, hear]. He (Mr Young) had accompanied its missionaries occasionally to the haunts of wretchedness, and was prepared to state that they were a set of men admirably adapted to the accomplishment of their work—and he could point to many, now adorning the doctrine of their Saviour in connexion with that section of the church with which he was associated, who had been raised from a state of the lowest degradation by means of this institution [cheers]. The society, he rejoiced to know, was imbued with a catholic spirit. Here were many colours, but only one beautiful bow of promise; dis-

ting waves, but only one ocean of benevolence; numerous stars, but only one Sun of Righteousness, guiding all their movements [applause].

The Rev. W. CAMUS WILSON, rector of Whittington, moved a resolution, acknowledging the great principle of the catholic union of Christians, on which of thousands of families in London; and prayer for the society was based; expressing thankfulness for its illustration during the year, in various forms of Christian benevolence and labour for the spiritual benefit increased compassion, on the part of ministers and Christians generally, for the wretched condition of the metropolis, and increased exertion to bless them with the knowledge of the gospel. Though resident far from the metropolis, he felt that wherever there was want, and sorrow, and necessity to be relieved, the Christian was to recognise his "neighbour;" and in truth the metropolis was the head, with which all the parts of the country must suffer or rejoice, and among whose swarming population were found the inhabitants of every county, making every county, therefore, to be interested in keeping up an agency like that of this society. The details of the report had touched a string in many a heart, diving, as it did, into the almost unfathomable depths of human misery; and they might depend upon it the remotest parts of the country were ready to sympathise with them [hear, hear]. With regard to the catholic union of Christians, of which the resolution spoke, the rev. gentleman observed, "I do rejoice to stand forth in such an assembly as this, and to see men of all the variety of shades of Christian feeling, and sentiment, and churchmanship, united hand and heart to carry forward the work of the Lord against the mighty. Life is waning with me—waning with many of us, and we cannot but have our attention more and more largely called to our prospects for eternity. I am hoping to live with many a dissenter in heaven [hear, hear]. Oh! happy shall I be, if I can only find myself sitting there at the feet of a Watts or a Doddridge, a Whitfield or a Wesley. Everything that is dear to me in my future prospects tells me that it is not only a duty, but a privilege, to meet my dissenting brethren wherever I can, and to wish them good luck in the name of the Lord" [hear, hear]. My dear friends, I am anxious to make it my study, not how far I may get aloof from dissenters, but how near I may with propriety come to them; and I do from my very heart thank God for every legitimate and proper opportunity upon which I can show, not in words only, but in conduct, substantially and truly, that the very inward and honest feeling of my soul is, Grace be with all those who love the Lord Jesus Christ in sincerity" [cheers]. And, amidst the lowering condition of their horizon, and the painful and critical circumstances of the times, he recognised many tokens for good upon this point. There was a strange and eccentric movement in his church, it must be confessed; but he did not for a single moment dread the issue to Christ's holy catholic church; and while he looked at it, as a member of his own church, with affliction and humiliation, many things cheered and animated his heart [cheers]. To instance one: there had been in the house of Commons, and by the prime minister himself, an honourable, generous, and becoming recognition of the labours of those dear missionaries in the South Seas—independents, schismatics, as many would call them—men to be left to "the uncovenanted mercies of God," and supposed to be unable to convey any spiritual benefit to their fellow-creatures [cheers]. There was no difference in principle between accrediting the labours of this society and the labours of dissenters in former days under peculiar circumstances; and yet before we had got into a strange atmosphere, distinguished dignitaries, and men the most prejudiced against dissenters, acknowledged that the methodists of former days had done the greatest service in certain districts; going where no other men of God would go, and occupying a field which otherwise would have been entirely neglected—which was just the practice of the London City mission [hear, hear]. The rev. gentleman then proceeded to speak of the beneficial results of the operations of the society, observing particularly how it brought to public attention the moral and spiritual destitution of the metropolis; influential persons were thus aroused, and in self-defence the high-church party would now come forward with churches. He passed then to the direct and positive results; and concluded by an earnest appeal to all to become, in their respective spheres, city missionaries themselves, by letting religion be known in their households, and speaking a word in season wherever they went [cheers].

W. EVANS, Esq., M.P., briefly seconded the resolution, and spoke strongly of the usefulness of the two missionaries who were labouring in his neighbourhood; he knew that they were doing good of a kind similar to that mentioned in the report [hear, hear].

The Rev. T. MORTIMER, in supporting the resolution, said—Last year, when my heart was full, from the report that had been read, I said I would have a sermon for the London City mission in my chapel, and that if I could not have it in the chapel, I would preach out of doors for the society. They tell me it was very improper, and I was sent for by my bishop, to give an account of it [a laugh]. The bishop thought I meant to defy his authority, and preach out of doors if he would not allow it in the chapel; whereas I had not the bishop in view at the moment, and I meant that if my people grumbled at another charity sermon within the doors, I would preach one without [hear]. "But," said his lordship, "how could you say it?" "Why," I said, "my lord, you would have said the very same if you had heard that report" [cheers and laughter]. "No," said my good bishop, "I should not." I am sure the bishop ought to know best whether he would or not, but

my opinion is that he would, because he has as good, feeling, kind, charitable, affectionate a heart as ever lived in any human being—though they do talk about his being high church [hear, hear]. He was very kind; and I looked very awkward [laughter]—but at last I said, "My lord, I have promised to preach either in the church or out of it; what am I to do?" The bishop looked very thoughtful, and he looked very kind, as he always does upon his clergy [laughter and cheers]; and he cared for me in days of woe, and I shall never forget it; I should be an ungrateful wretch if I did. I did not know what was to be done, and I thought the best thing was to let the bishop tell me; and so I said, "My lord, what am I to do [cheers and laughter]?" Well, he looked, as he always does, like a bishop [renewed cheers and laughter], and I love him from my heart because he has always been a good and kind bishop to me [cheers]; but then I love the city mission too [great cheering], and at last he said, I should look very awkward at the anniversary if I did not preach, and he thought he would bear the responsibility; and so he said, "I interfere with authority." I did not choose to dispute that authority; the time may come when it may be necessary to dispute how far a bishop of the church has a right to interfere with any of his clergy in promoting any pious object [great cheering from all parts of the hall], but I felt that it would ill become me to oppose one who had been a noble and generous benefactor to me, and I love that dear man [hear, hear]. But still there was my trouble: no preaching for you—then what was I to do [laughter and cheers]? "Why," the good bishop said, "I should recommend you to form an association" [cheers]. And so an association was formed; I believe it is the first association formed at the suggestion of my lord Bishop of London [laughter and cheers]. We had a large meeting, and my people gave kindly and liberally; and I thought I should like—but I really could not have the impudence, to say upon the bills, "At the suggestion of the Lord Bishop of London" [laughter and much cheering]. The rev. gentleman then added a few words in support of the resolution, and sat down amidst much applause.

The Hon. and Rev. BAPTIST W. NOEL moved a resolution authorising the committee to make an allowance to missionaries who become disabled for their work by old age, or by paralysis, blindness, or any such cause—a proposition which he briefly explained and advocated. Mr Noel also said—"I feel, sir, that it must overwhelm us with shame, to think that we are living in the neighbourhood of so much now recognised sorrow and sin, and that we do so very little to diminish the sum of it. I cannot conceal from myself, that the rendering support to this institution is paying but a very small part indeed of the debt we owe to so many thousands of our neighbours, whom we believe to be exposed to the most imminent danger. It is a question not to be easily shaken off, not to be easily answered; for myself I know not how that mass of sin and suffering is to be invaded, and yet still does the question recur again and again, while I, as a minister, may devote my life to the improvement of my own family and my own flock, as far as in me lies, and to the aid of a few benevolent institutions, whether it is enough to do what in me lies for the welfare of so few, while there are hundreds of thousands of our neighbours perishing in sin and sorrow, for whom we do next to nothing" [hear]. Mr Noel then proceeded to urge with much earnestness, that there was no agency at all comparable to this, brought to bear upon that neglected and unhappy portion of the metropolis; and closed by laying before the meeting a letter he had received from a poor man, a member of a working men's association in aid of the London City mission. These poor men had combined to support a missionary for St Giles's, who reported that in one part of that district he found 119 houses inhabited by 500 families; among these there were 538 adults unable to read; 239 children from eight to fourteen years old unable to read, and who had never attended either Sabbath or day school; 280 families unprovided with the scriptures; and out of the whole number, comprising upwards of 2,000 souls, only four individuals attend any place of worship, and these are Roman Catholics. What this poor man asked was assistance to enable them to open a school, adding, in his letter—"It appears to me God has opened a field to us, wherein by his divine blessing we may be made very useful; we may be unable to bend the rugged oak, but we may train up the sapling." The children were too ragged to attend any ordinary school; but if one were opened for them, some of these working men would give a portion of their time to collect them in it. The hon. and rev. gentleman with much feeling urged attention to this poor man's simple request, as amongst the means to be applied to the gigantic evils with which they had to struggle—the shame of this metropolis, and a burden upon their own consciences; after which he concluded amidst great and general cheering.

The Rev. Dr MORISON, in seconding the motion, noticed the reference that had been made to more cordial, hearty, vigorous union amongst sound-hearted evangelical Christians, than had been realised for many years past; observing that their duty and their strength alike consisted in drawing more closely together for the great common object of endeavouring to save souls, by presenting to them those simple elements of the gospel, which were common to all who hoped to be saved. "There was a time," said the rev. doctor, "when ministers of the establishment who thought aright, and dissenters who thought aright, were more united than we have been of late years; I refer to the times of Newton, and Cecil, and Thomas Scott—those blessed times that were the beginning of such a vast revival of religion: I cannot say by what influences we have got at a greater dis-

tance from each other, but the fact is so [hear, hear]. I believe that the enemy of souls has been seeking to set evangelical, devoted Christians at variance amongst each other, in order that they may be less qualified for carrying on the great interests of the Redeemer's kingdom [hear, hear]. I think the time is come, when if we are to preserve (to say nothing of diffusing) the principles we hold dear, we must combine against the common enemy, who would substitute for the power of the gospel human forms and rites, and in place of the regenerating grace of the Holy Ghost the supposed virtue of outward institutions [cheers]. It is no new thing that has come upon us, but it has come on us in a state somewhat unprepared to meet it; it has come on us from men who are better informed in error than we are in truth, because they have been schooling themselves for years in their retirements, and hid from the eye of the world [hear, hear]. But I believe, if the evangelical body of this country (I make no distinction of denomination, for we are and must be one in Christ) are brought to unite, we have nothing to fear from the deepest plans of the enemy [cheers]. We have everything to fear if we are but skirmishing in our separate parties, and pursuing our separate interests; and if we persist in it we may rest assured we shall be divided and weakened to a still greater extent than we have been [renewed cheers]. When I think of the metamorphosis that is passing upon public opinion in so many influential quarters, where there is power to work out great evil for our country, I cannot but be powerfully affected when I think of the divided character of the really evangelical portion of the Christian church in England; and I believe that if we do not draw together and present a united front, we shall, by our want of mutual co-operation to carry on great and godlike objects, become weak, and faint, and feeble before the powerful enemy that is in the field against us [applause]. May we have wisdom to hold by the great cardinal principles, by which Christianity is to be recognised, and thus unite against the common enemy, that would take from under our feet the only foundation on which a sinner can stand in the prospect of the judgment seat of God" [loud cheers].

The Rev. D. DRUMMOND of Edinburgh, in moving the thanks of the meeting to the office bearers, and their re-appointment, declared that the important and stirring report that day read, had impressed him with deeper emotion than anything he ever heard read or spoken at any public meeting; and yet this was but the lifting a corner of the veil from off the degradation and iniquity which were in this city [hear, hear]. But in the glowing records of the proceedings of the missionaries, there was a gleam of light; there seemed to come through the very ceiling of that room a glorious glance of the Sun of Righteousness, to cheer them amidst surrounding wickedness [hear, hear]. And then it was so delightful to see, in that vast assemblage of Christians of different denominations, the one standard raised aloft, and the other standards kept down for a time—"Not cast away," continued the rev. gentleman, "but oh! let them be lower than the great standard [hear, hear]. Lift up the great standard of the cross, and then fear not the powers of darkness; God will defend the right [loud cheers]. As the excellent Robert Hall said, 'He that is good enough for Christ, is good enough for me'" [renewed cheering].

The Rev. J. CUMMING, in seconding the motion, expressed his regret that episcopal authority should have been exerted to prevent Mr Mortimer from preaching for the society: "but as he is interdicted," continued Mr Cumming, "I propose to him that he should just tell his people that there is a Scotch Samaritan, who preaches in a chapel between the two theatres, and will have a sermon for the society at an uncanonical hour when his church is not open" [laughter and cheers].

The Rev. T. MORTIMER: I promise to come and hold one of the plates [loud cheers and laughter].

The Rev. J. CUMMING: I was quite sure Mr Mortimer's attachment to Christ is stronger than even his attachment to episcopacy, strong as that is; and that his love and just and legitimate reverence for the one never can be made the grave of his devotedness to the other [cheers]. I know that some have objected to the kind of agency you employ—namely, lay agency; but this is in my humble judgment merging the result in the agent. The test of a tree is its fruit; and this instrumentality has been owned by the Spirit of God in leading men to Christ [hear, hear]. And let me offer an illustration upon this subject to those strange and hermaphrodite creatures, called tractarians, who are like a pendulum oscillating between the church of England and the church of Rome, though the oscillation, like the Irishman's reciprocity, is all in one direction [laughter and cheers]. When the brazen serpent was raised amidst the dying Israelites, do you think that there was any sagacious, shrewd, and calculating invalid, who refused to look upon it until he knew the genealogical succession of the pole, on which it was lifted up? till he was shown that that pole was a branch from a tree, which grew a hundred years ago, and which sprung from a tree that grew before the flood, which again came from one that grew in Paradise [cheers and laughter]? You may depend upon it, the dying Israelites had no such quibbles [cheers]. They looked at the serpent, and lived; and they felt that that pole was the best that held the serpent highest and firmest [renewed cheers]. And I feel, after all, that that church is noblest that lifts Christ the highest, and holds the gospel firmest [loud and continued cheering].

The resolution was carried unanimously, as were all the preceding; and thanks being then voted to the Chairman, and briefly acknowledged by him, the meeting broke up.

BRITISH AND FOREIGN SCHOOL SOCIETY.

THE thirty-eighth annual meeting of this society was held on Monday last at Exeter hall. The Right Hon. Lord John Russell in the chair. The spacious hall was filled to overflowing with a large and respectable assemblage of both sexes.

In opening the business for the day, the right hon. CHAIRMAN called the attention of the meeting to the lamented death of the late Duke of Sussex, whom he warmly eulogised as a man who had rendered himself eminently useful in the promotion of every species of public improvement, and who had also contributed much to the success of the British and Foreign School society by the countenance and support which he invariably yielded to it. He then went on to observe that this was a time when great principles were in jeopardy. There never was a time in which it was so desirable to stand by and support these principles as it was now. Looking back at times when it was thought dangerous to educate the poor, and when it was thought necessary that the teaching of scripture should be accompanied with the teaching of the church catechism and liturgy, he would congratulate the meeting that the present age was one of a more liberal cast—when men thought far differently upon these important points than they were wont to do. For himself, he thought that in teaching the Bible in schools, the Bible should be taught alone, leaving it altogether to the ministers of religion to expound its particular signification. This was a principle which rose superior to every other principle, both in its justice and liberality, and also in its applicability to the present condition of the people of England. He earnestly hoped the proceedings of the day would show that they were all determined to adhere to those principles bearing upon the important question of public instruction which would tend to render the rising generation good subjects while here, and fit them for the reward of goodness and virtue hereafter.

HENRY DUNN, Esq., secretary, then read an abstract of the report:—It commenced by noticing the decease of His Royal Highness the Duke of Sussex. It then stated the general proceedings of the society. The new Normal schools were opened in June last, when Lord John Russell presided. The female establishment is now approaching completion. The amount raised is 17,087. The sum required to defray all expenses, 21,500; 4,500, must, therefore, yet be provided. The ladies' committee have raised 1,045, and the teachers of the society have presented a donation of 250. During the year 207 candidates have been in training in the Normal school; 58 have been recommended to boys' schools; 62 to girls' schools; 13 have sailed for foreign stations; 21 have withdrawn; and 53 are now on the list. Owing to difficulties on the question of inspection, only 15 applications have been made to the committee of council. The aid granted is 1,577. The schools thus aided will accommodate 2,504 children; and the cost of the buildings will be 5,573. Forty-five schools have also been established, which have received no aid whatever from government. The resolutions of the committee on the Factories Education bill—the foreign operations, and financial affairs, were then noticed. The amount expended during the year, for general purposes, was 6,863. 13s. 2d.; the amount received, 6,777. 15s. 9d. Balance due to the treasurer on the expenditure of the year, 851. 17s. 5d.

EARL FITZWILLIAM, who was received with much applause, moved the first resolution:—

"That the report, an abstract of which has now been read, be received and printed under the direction of the committee, and that the following ladies and gentlemen do form the respective committees for the ensuing year." [Names read.]

His lordship observed, that all present must have heard with great satisfaction, the impressive and eloquent report which had just been read, and was sure that they would all concur in the object of the resolution he was about to move, namely, the printing of that report, and thus be the means of communicating to others the treat of which they themselves had just partaken. He was not about to use any arguments at that time, or in that place, as to the expediency of general education. Such arguments, while they befitted a generation ago, might also well befit some persons who were not then present at that meeting [laughter]. But he would advert to some parts of the report, especially to that portion of it in which the committee of the society modestly admitted that they alone could not effect the general education of the empire. But they could continue to do what they had already, to a great extent, so nobly achieved; they could act as the pioneers in this great cause, laying the solid and durable foundation on which they might leave it to others who came after them to erect a suitable superstructure [cheers]. The report also called attention to a great question which had not yet been sufficiently discussed in this country, he meant the great and important question of the compulsory education of the people. That was a question on which public opinion was not yet sufficiently made up, and, if expressed now, would be expressed upon very insufficient grounds. He did not then allude to the compulsory inculcation of particular principles of faith, but to the great anterior question, of whether the state, as the state, had any right whatsoever to render compulsory any system of secular education [cries of "none, none"]. At all events, no other compulsory system of education was to be thought of. This subject had at the present day given rise to the strongest feelings between the different religious denominations in the country—but he hoped that whatever competition might be aroused by it amongst the various religious sects of the day would be evinced, not in a desire to triumph over each other, but in an honest strife as to which of them would confer the greatest benefits upon the community; and that in all their contests with each

other, they would never forget that it was their duty to go forward, and unanimously wage war against the tide of ignorance which yet brooded over this land. The noble earl then moved that the report which had just been read should be printed.

The Rev. Dr REED, in seconding the resolution, said: I do not rise, my lord, to make a speech, but rather to offer in plain terms a few remarks upon the great subject of all absorbing interest. I shall do this with the more pleasure, because I do it under the shadow of the name of Russell—[cheers]—a name which for ages has given inspiration to freedom of speech, and confidence to virtue [cheers]. We are met as I judge, my lord, at a great crisis, on the question of education [hear, hear]—a crisis, in my apprehension, not merely on that great question, but a crisis on the yet higher question of civil and religious liberty [cheers]. How do matters stand with us? The government have brought in a bill to regulate youthful labour in factory districts; and in connexion with that bill, they have insinuated certain clauses in reference to education, for that portion of our country; and they have indicated that this is to be an experiment, and if it is acceptable there, it will become the pattern for more comprehensive measures for education. This bill has been before the country for some weeks; it has been answered, my lord, by the unexampled number of 13,000 petitions [loud cheers]. In reference to those petitions the bill has been reconsidered, and it has been amended [loud cries of "No, no"]—I should rather have said, altered [laughter and cheers]—"the worse for mending, washed a fouler stain" [laughter]. It has been altered, and I have a right now to consider that it is the mature, calm, and deliberate judgment of those who patronise it. I have a right, therefore, to express myself distinctly in reference to its contents with calmness, with deliberation, but nevertheless, with the earnestness which the great interests at stake claim at our hands [hear, hear]. This amended bill is introduced to us as "an olive branch" [laughter and ironical cheers]. It is, therefore, to promote to the extremities of the land, peace and harmony. The former bill, my lord, certainly had not this power. It created great discontent over the whole empire; that discontent rose like a deluge on the land, and entered and flooded the very house of Commons itself [laughter and cheers]. And Sir James Graham rises in his place, and says "I will cast upon these troubled waters my olive branch, and all shall be peace again" [laughter]. No, my lord, this bill is not the olive branch that will reduce these troubled waters to a state of peace; it is the foul iniquity of this bill which has produced them—for the wickedness thereof was great [loud cheers]. It is on account of its great wickedness that this great discontent has been expressed by our entire people, and especially by our religious communities [cheers]. Yes, and nothing will cause the risen waters of discontent to subside but repentance and renunciation. I have said, and the meeting have gone with me, yea, they have anticipated me in saying, that this bill, though called an amended bill, is, in fact, not amended, but altered. And I think this is capable of proof, if we look to the leading points of the bill as altered—the Sunday schools, the arrangement of the trustees for the management of the schools, the appointment of the master, and the rate paying clauses—and if we inspect in reference to these particulars, we shall find that, although it has passed under considerable alteration, those alterations seldom amount to improvement, and mostly are aggravated in evil [hear, hear]. In reference to the first particular—our Sunday schools—it is now enacted by this amended bill, that we may send our children to whatever Sabbath school we please. Hear that, Englishmen [loud cheers]! It is really and solemnly proposed to enact this by statute of parliament [laughter]. Why, they might as well enact by statute of parliament that you may dine at one o'clock if you please, or that I may wear a black coat instead of a white one, though white is now getting much into favour [laughter]. They might as well, in reference to the poor man's children, enact whether they shall breathe the air or see the light; but, say they "Yea," or say they "Nay," the sweet air of heaven and the blessed light of heaven will play about the cottage of the poor man with as much beauty and salubrity as they do around the turrets of the proudest palace in all Christendom [cheers]. Something has been conceded, however, in reference to our Sabbath schools; but I will take upon myself to say, not so much as appears on the face of the bill. The great sin of the bill, in reference to its composition, is, that it adopts an air of liberality, when it means nothing like the liberality which it professes [hear, hear]. These district schools are still to be open on the Sunday, and the children are still to attend on the Sunday. And I ask you whether the influences operating through six days do not give the chance to another party—aye, six chances to one that the child who goes to that particular school on the six days, will also find its way there on the seventh [hear, hear]. I pass to the second particular in this amended bill. It concerns the management; and that is, and will be with us, a vital question [hear, hear]. Is that management altered? Yes, it is. More alteration has taken place in the machinery of the bill here than any other portion of it; and evidently more care—I will not say more subtlety—has been directed to the arrangement of this portion of the bill than any other. Let us look at it. It provides now, in the first place, that the inspector shall have a seat with the trustees, and a voice there, though not a vote—when we all know that the voice may control many votes. My lord, I would not sit in a committee of this kind, at which an inspector—an appointed and paid servant of the government—claimed by right his seat and his voice in the regulations of that school [loud cheers]. The next arrangement is,

that the clergyman, *ex officio*, shall be a member of the board, and chairman. The next is, that this clergyman shall appoint a second trustee, of course his friend, to sit with him at that board. The next is, that those who subscribe liberally to the erection or support of the school, shall return one member of that board; and, as these schools are to be regulated strictly on the principles of the church, he will of course be a churchman. Then four other persons are to become trustees; and these four persons are to be chosen by the rate-payers; but so to be chosen as that no persons can vote for than two, and therefore there will be by necessity a majority choosing two, and the minority choosing two. This has a great air of liberality. This might seem to make a provision for the dissenters in all cases. As machinery, you will think this laborious and clumsy. All these arrangements are in reference to a particular parochial school; it has nothing of simplicity in it, and I think in the working it would be found almost impracticable. But I am now not speaking so much to the wisdom of the arrangement, as to the honesty and integrity of it. It seems to provide in every case that the dissenter shall have a seat and shall utter a voice, but at the same time it takes care that there shall be an impossibility of the dissenting voice ever becoming a majority in that board [hear, hear]. Under the former arrangement there was just a possibility that, if the dissenters were strong, they might secure to themselves a majority, and express there a controlling opinion. This might have happened in many of the manufacturing districts. It might happen that a churchwarden might be a dissenter, although there is a strange inconsistency in such an association [hear, hear]. It might happen that millowners might be returned who might be dissenters: and in Manchester I happen to know that the majority of millowners are dissenters; therefore the likelihood would have been that at such a place as Manchester the return might have been occasionally in favour of the non-conformist. But now it is impossible [hear]. The arrangement is so complete, and I will venture to say, so subtle, as entirely to exclude the dissenting voice from any control at any time in the proceedings. Who would, as a dissenter, sit at a board where he had no chance of expressing an opinion that could by any possibility prevail? I call this playing a game with loaded dice [hear, hear]. A profession of liberality which has nothing of reality in it—and I had much rather that a measure should be proposed, in plain distinct terms, to deprive us of the opportunity—[loud cheers, in which the remainder of the sentence was lost]. I denounce this portion of the measure, therefore, as unworthy of statesmen—as an insult to the character of Englishmen—which, whatever may be its blemishes, has never been charged with the want of truthfulness and honesty [loud cheers]. Another point of this amended bill refers to the mastership. Little is said on it. The master is still to be a member of the church of England—by necessity he must be so, because his appointment is to be recognised by the bishop of the diocese [hear, hear]. With such an arrangement of the trusteeship as that to which I have referred, it is just as impossible and hopeless that any individuals could become assistants in these schools, except they be also professed members of the church of England. So that the whole machinery is of that complexion, and the whole machinery, therefore, in its working, goes to create a new test act—and new disabilities—and it connects these disabilities with an honourable and liberal profession—the profession of education [cheers]. Its tendency, therefore, is to degrade education and letters; to shut up a liberal vocation from fair competition, and to subdue the spirit of the people in seeking the benefits of knowledge, which we profess to be so anxious to impart. There are other points in this amended bill to which it might be proper to refer, but I am afraid of trespassing on the time of your lordship and the meeting [cries of "Go on"]. I would just glance at the arrangement in reference to the ratepayers [hear, hear]. There are some modifications of it here that certainly fall under the head of improvements, but still I charge the same great defect on this part of the bill that I have done with regard to other parts; it professes liberality while, in fact, it does not secure it [hear]. I have given some attention to that part of the bill, but I can scarcely understand what will be the working of that particular arrangement. I can well understand what it is in a plain English-like manner—to meet in parish vestry, and to vote a parish rate, and receive a parish audit, and put an inquiry, if one is not quite satisfied, and receive a gentlemanly and honest answer. I can understand this, but this is not the provision of the bill. It provides that the inspector shall audit the accounts, that he shall declare himself—allowing a certain quantity of time—ready to receive a complaint if a ratepayer thinks that he has one to offer. I apprehend this cannot work as Englishmen would wish it to work. The ordinary course of meeting in a parish vestry for parish purposes we all understand—and if the design were perfectly honest and transparent, why should there be a deviation in this particular instance [cheers]? Apart from these amended portions of the bill, I have with great concern to say, that what is justly deemed most oppressive in the bill remains unaltered [hear, hear]. The compulsory clauses of the bill still exist. It has been said by one whose name I may be allowed to say I most deeply respect and venerate (Lord Fitzwilliam), that our minds are not made up on this part of the question. I am prepared to say, even though I should be charged with hastiness and want of deliberation, that my mind is made up [cheers]. I denounce all compulsion in the matter of education [cheers]. It degrades education: it is contrary to the spirit and genius of the British constitution—it is equally contrary to that British character which has been nourished by that

tinnet waves, but only one ocean of benevolence; numerous stars, but only one Sun of Righteousness, guiding all their movements [applause].

The Rev. W. CAUS WILSON, rector of Whittington, moved a resolution, acknowledging the great principle of the catholic union of Christians, on which of thousands of families in London; and prayer for the society was based; expressing thankfulness for its illustration during the year, in various forms of Christian benevolence and labour for the spiritual benefit increased compassion, on the part of ministers and Christians generally, for the wretched condition of the metropolis, and increased exertion to bless them with the knowledge of the gospel. Though resident far from the metropolis, he felt that wherever there was want, and sorrow, and necessity to be relieved, the Christian was to recognise his "neighbour;" and in truth the metropolis was the head, with which all the parts of the country must suffer or rejoice, and among whose swarming population were found the inhabitants of every county, making every county, therefore, to be interested in keeping up an agency like that of this society. The details of the report had touched a string in many a heart, diving, as it did, into the almost unfathomable depths of human misery; and they might depend upon it the remotest parts of the country were ready to sympathise with them [hear, hear]. With regard to the catholic union of Christians, of which the resolution spoke, the rev. gentleman observed, "I do rejoice to stand forth in such an assembly as this, and to see men of all the variety of shades of Christian feeling, and sentiment, and churchmanship, united hand and heart to carry forward the work of the Lord against the mighty. Life is waning with me—waning with many of us, and we cannot but have our attention more and more largely called to our prospects for eternity. I am hoping to live with many a dissenter in heaven [hear, hear]. Oh! happy shall I be, if I can only find myself sitting there at the feet of a Watts or a Doddridge, a Whitfield or a Wesley. Everything that is dear to me in my future prospects tells me that it is not only a duty, but a privilege, to meet my dissenting brethren wherever I can, and to wish them good luck in the name of the Lord [hear, hear]. My dear friends, I am anxious to make it my study, not how far I may get aloof from dissenters, but how near I may with propriety come to them; and I do from my very heart thank God for every legitimate and proper opportunity upon which I can show, not in words only, but in conduct, substantially and truly, that the very inward and honest feeling of my soul is, Grace be with all those who love the Lord Jesus Christ in sincerity" [cheers]. And, amidst the lowering condition of their horizon, and the painful and critical circumstances of the times, he recognised many tokens for good upon this point. There was a strange and eccentric movement in his church, it must be confessed; but he did not for a single moment dread the issue to Christ's holy catholic church; and while he looked at it, as a member of his own church, with affliction and humiliation, many things cheered and animated his heart [cheers]. To instance one: there had been in the house of Commons, and by the prime minister himself, an honourable, generous, and becoming recognition of the labours of those dear missionaries in the South Seas—independents, schismatics, as many would call them—men to be left to "the uncovenanted mercies of God," and supposed to be unable to convey any spiritual benefit to their fellow-creatures [cheers]. There was no difference in principle between accrediting the labours of this society and the labours of dissenters in former days under peculiar circumstances; and yet before we had got into a strange atmosphere, distinguished dignitaries, and men the most prejudiced against dissenters, acknowledged that the methodists of former days had done the greatest service in certain districts; going where no other men of God would go, and occupying a field which otherwise would have been entirely neglected—which was just the practice of the London City mission [hear, hear]. The rev. gentleman then proceeded to speak of the beneficial results of the operations of the society, observing particularly how it brought to public attention the moral and spiritual destitution of the metropolis; influential persons were thus aroused, and in self-defence the high-church party would now come forward with churches. He passed then to the direct and positive results; and concluded by an earnest appeal to all to become, in their respective spheres, city missionaries themselves, by letting religion be known in their households, and speaking a word in season wherever they went [cheers].

W. EVANS, Esq., M.P., briefly seconded the resolution, and spoke strongly of the usefulness of the two missionaries who were labouring in his neighbourhood; he knew that they were doing good of a kind similar to that mentioned in the report [hear, hear].

The Rev. T. MORTIMER, in supporting the resolution, said—Last year, when my heart was full, from the report that had been read, I said I would have a sermon for the London City mission in my chapel, and that if I could not have it in the chapel, I would preach out of doors for the society. They tell me it was very improper, and I was sent for by my bishop, to give an account of it [a laugh]. The bishop thought I meant to defy his authority, and preach out of doors if he would not allow it in the chapel; whereas I had not the bishop in view at the moment, and I meant that if my people grumbled at another charity sermon within the doors, I would preach one without [hear]. "But," said his lordship, "how could you say it?" "Why," I said, "my lord, you would have said the very same if you had heard that report" [cheers and laughter]. "No," said my good bishop, "I should not." I am sure the bishop ought to know best whether he would or not, but

my opinion is that he would, because he has as good, feeling, kind, charitable, affectionate a heart as ever lived in any human being—though they do talk about his being high church [hear, hear]. He was very kind; and I looked very awkward [laughter]—but at last I said, "My lord, I have promised to preach either in the church or out of it; what am I to do?" The bishop looked very thoughtful, and he looked very kind, as he always does upon his clergy [laughter and cheers]; and he cared for me in days of woe, and I shall never forget it; I should be an ungrateful wretch if I did. I did not know what was to be done, and I thought the best thing was to let the bishop tell me; and so I said, "My lord, what am I to do [cheers and laughter]?" Well, he looked, as he always does, like a bishop [renewed cheers and laughter], and I love him from my heart because he has always been a good and kind bishop to me [cheers]; but then I love the city mission too [great cheering], and at last he said, I should look very awkward at the anniversary if I did not preach, and he thought he would bear the responsibility; and so he said, "I interfere with authority." I did not choose to dispute that authority; the time may come when it may be necessary to dispute how far a bishop of the church has a right to interfere with any of his clergy in promoting any pious object [great cheering from all parts of the hall], but I felt that it would ill become me to oppose one who had been a noble and generous benefactor to me, and I love that dear man [hear, hear]. But still there was my trouble: no preaching for you—then what was I to do [laughter and cheers]? "Why," the good bishop said, "I should recommend you to form an association" [cheers]. And so an association was formed; I believe it is the first association formed at the suggestion of my lord Bishop of London [laughter and cheers]. We had a large meeting, and my people gave kindly and liberally; and I thought I should like—but I really could not have the impudence, to say upon the bills, "At the suggestion of the Lord Bishop of London" [laughter and much cheering]. The rev. gentleman then added a few words in support of the resolution, and sat down amidst much applause.

The Hon. and Rev. BAPTIST W. NOEL moved a resolution authorising the committee to make an allowance to missionaries who become disabled for their work by old age, or by paralysis, blindness, or any such cause—a proposition which he briefly explained and advocated. Mr Noel also said—"I feel, sir, that it must overwhelm us with shame, to think that we are living in the neighbourhood of so much now recognised sorrow and sin, and that we do so very little to diminish the sum of it. I cannot conceal from myself, that the rendering support to this institution is paying but a very small part indeed of the debt we owe to so many thousands of our neighbours, whom we believe to be exposed to the most imminent danger. It is a question not to be easily shaken off, not to be easily answered; for myself I know not how that mass of sin and suffering is to be invaded, and yet still does the question recur again and again, while I, as a minister, may devote my life to the improvement of my own family and my own flock, as far as in me lies, and to the aid of a few benevolent institutions, whether it is enough to do what in me lies for the welfare of so few, while there are hundreds of thousands of our neighbours perishing in sin and sorrow, for whom we do next to nothing" [hear]. Mr Noel then proceeded to urge with much earnestness, that there was no agency at all comparable to this, brought to bear upon that neglected and unhappy portion of the metropolis; and closed by laying before the meeting a letter he had received from a poor man, a member of a working men's association in aid of the London City mission. These poor men had combined to support a missionary for St Giles's, who reported that in one part of that district he found 119 houses inhabited by 500 families; among these there were 538 adults unable to read; 239 children from eight to fourteen years old unable to read, and who had never attended either Sabbath or day school; 280 families unprovided with the scriptures; and out of the whole number, comprising upwards of 2,000 souls, only four individuals attend any place of worship, and these are Roman Catholics. What this poor man asked was assistance to enable them to open a school, adding, in his letter—"It appears to me God has opened a field to us, wherein by his divine blessing we may be made very useful; we may be unable to bend the rugged oak, but we may train up the sapling." The children were too ragged to attend any ordinary school; but if one were opened for them, some of these working men would give a portion of their time to collect them in it. The hon. and rev. gentleman with much feeling urged attention to this poor man's simple request, as amongst the means to be applied to the gigantic evils with which they had to struggle—the shame of this metropolis, and a burden upon their own consciences; after which he concluded amidst great and general cheering.

The Rev. Dr MORRIS, in seconding the motion, noticed the reference that had been made to more cordial, hearty, vigorous union amongst sound-hearted evangelical Christians, than had been realised for many years past; observing that their duty and their strength alike consisted in drawing more closely together for the great common object of endeavouring to save souls, by presenting to them those simple elements of the gospel, which were common to all who hoped to be saved. "There was a time," said the rev. doctor, "when ministers of the establishment who thought aright, and dissenters who thought aright, were more united than we have been of late years; I refer to the times of Newton, and Cecil, and Thomas Scott—those blessed times that were the beginning of such a vast revival of religion: I cannot say by what influences we have got at a greater dis-

tance from each other, but the fact is so [hear, hear]. I believe that the enemy of souls has been seeking to set evangelical, devoted Christians at variance amongst each other, in order that they may be less qualified for carrying on the great interests of the Redeemer's kingdom [hear, hear]. I think the time is come, when if we are to preserve (to say nothing of diffusing) the principles we hold dear, we must combine against the common enemy, who would substitute for the power of the gospel human forms and rites, and in place of the regenerating grace of the Holy Ghost the supposed virtue of outward institutions [cheers]. It is no new thing that has come upon us, but it has come on us in a state somewhat unprepared to meet it; it has come on us from men who are better informed in error than we are in truth, because they have been schooling themselves for years in their retirements, and hid from the eye of the world [hear, hear]. But I believe, if the evangelical body of this country (I make no distinction of denomination, for we are and must be one in Christ) are brought to unite, we have nothing to fear from the deepest plans of the enemy [cheers]. We have everything to fear if we are but skirmishing in our separate parties, and pursuing our separate interests; and if we persist in it we may rest assured we shall be divided and weakened to a still greater extent than we have been [renewed cheers]. When I think of the metamorphosis that is passing upon public opinion in so many influential quarters, where there is power to work out great evil for our country, I cannot but be powerfully affected when I think of the divided character of the really evangelical portion of the Christian church in England; and I believe that if we do not draw together and present a united front, we shall, by our want of mutual co-operation to carry on great and godlike objects, become weak, and faint, and feeble before the powerful enemy that is in the field against us [applause]. May we have wisdom to hold by the great cardinal principles, by which Christianity is to be recognised, and thus unite against the common enemy, that would take from under our feet the only foundation on which a sinner can stand in the prospect of the judgment seat of God" [loud cheers].

The Rev. D. DRUMMOND of Edinburgh, in moving the thanks of the meeting to the office bearers, and their re-appointment, declared that the important and stirring report that day read, had impressed him with deeper emotion than anything he ever heard read or spoken at any public meeting; and yet this was but the lifting a corner of the veil from off the degradation and iniquity which were in this city [hear, hear]. But in the glowing records of the proceedings of the missionaries, there was a gleam of light; there seemed to come through the very ceiling of that room a glorious glance of the Sun of Righteousness, to cheer them amidst surrounding wickedness [hear, hear]. And then it was so delightful to see, in that vast assemblage of Christians of different denominations, the one standard raised aloft, and the other standards kept down for a time—"Not cast away," continued the rev. gentleman, "but oh! let them be lower than the great standard [hear, hear]. Lift up the great standard of the cross, and then fear not the powers of darkness; God will defend the right [loud cheers]. As the excellent Robert Hall said, 'He that is good enough for Christ, is good enough for me'" [renewed cheering].

The Rev. J. CUMMING, in seconding the motion, expressed his regret that episcopal authority should have been exerted to prevent Mr Mortimer from preaching for the society: "but as he is interdicted," continued Mr Cumming, "I propose to him that he should just tell his people that there is a Scotch Samaritan, who preaches in a chapel between the two theatres, and will have a sermon for the society at an uncanonical hour when his church is not open" [laughter and cheers].

The Rev. T. MORTIMER: I promise to come and hold one of the plates [loud cheers and laughter].

The Rev. J. CUMMING: I was quite sure Mr Mortimer's attachment to Christ is stronger than even his attachment to episcopacy, strong as that is; and that his love and just and legitimate reverence for the one never can be made the grave of his devotedness to the other [cheers]. I know that some have objected to the kind of agency you employ—namely, lay agency; but this is in my humble judgment merging the result in the agent. The test of a tree is its fruit; and this instrumentality has been owned by the Spirit of God in leading men to Christ [hear, hear]. And let me offer an illustration upon this subject to those strange and hermaphrodite creatures, called tractarians, who are like a pendulum oscillating between the church of England and the church of Rome, though the oscillation, like the Irishman's reciprocity, is all in one direction [laughter and cheers]. When the brazen serpent was raised amidst the dying Israelites, do you think that there was any sagacious, shrewd, and calculating invalid, who refused to look upon it until he knew the genealogical succession of the pole, on which it was lifted up? till he was shown that that pole was a branch from a tree, which grew a hundred years ago, and which sprung from a tree that grew before the flood, which again came from one that grew in Paradise [cheers and laughter]? You may depend upon it, the dying Israelites had no such quibbles [cheers]. They looked at the serpent, and lived; and they felt that that pole was the best that held the serpent highest and firmest [renewed cheers]. And I feel, after all, that that church is noblest that lifts Christ the highest, and holds the gospel firmest [loud and continued cheering].

The resolution was carried unanimously, as were all the preceding; and thanks being then voted to the Chairman, and briefly acknowledged by him, the meeting broke up.

BRITISH AND FOREIGN SCHOOL SOCIETY.

THE thirty-eighth annual meeting of this society was held on Monday last at Exeter hall. The Right Hon. Lord John Russell in the chair. The spacious hall was filled to overflowing with a large and respectable assemblage of both sexes.

In opening the business for the day, the right hon. CHAIRMAN called the attention of the meeting to the lamented death of the late Duke of Sussex, whom he warmly eulogised as a man who had rendered himself eminently useful in the promotion of every species of public improvement, and who had also contributed much to the success of the British and Foreign School society by the countenance and support which he invariably yielded to it. He then went on to observe that this was a time when great principles were in jeopardy. There never was a time in which it was so desirable to stand by and support these principles as it was now. Looking back at times when it was thought dangerous to educate the poor, and when it was thought necessary that the teaching of scripture should be accompanied with the teaching of the church catechism and liturgy, he would congratulate the meeting that the present age was one of a more liberal cast—when men thought far differently upon these important points than they were wont to do. For himself, he thought that in teaching the Bible in schools, the Bible should be taught alone, leaving it altogether to the ministers of religion to expound its particular signification. This was a principle which rose superior to every other principle, both in its justice and liberality, and also in its applicability to the present condition of the people of England. He earnestly hoped the proceedings of the day would show that they were all determined to adhere to those principles bearing upon the important question of public instruction which would tend to render the rising generation good subjects while here, and fit them for the reward of goodness and virtue hereafter.

HENRY DUNN, Esq., secretary, then read an abstract of the report:—It commenced by noticing the decease of His Royal Highness the Duke of Sussex. It then stated the general proceedings of the society. The new Normal schools were opened in June last, when Lord John Russell presided. The female establishment is now approaching completion. The amount raised is 17,087*l.* The sum required to defray all expenses, 21,500*l.*; 4,500*l.* must, therefore, yet be provided. The ladies' committee have raised 1,045*l.*, and the teachers of the society have presented a donation of 250*l.* During the year 207 candidates have been in training in the Normal school; 58 have been recommended to boys' schools; 62 to girls' schools; 13 have sailed for foreign stations; 21 have withdrawn; and 53 are now on the list. Owing to difficulties on the question of inspection, only 15 applications have been made to the committee of council. The aid granted is 1,577*l.* The schools thus aided will accommodate 2,504 children; and the cost of the buildings will be 5,573*l.* Forty-five schools have also been established, which have received no aid whatever from government. The resolutions of the committee on the Factories Education bill—the foreign operations, and financial affairs, were then noticed. The amount expended during the year, for general purposes, was 6,863*l.* 13*s.* 2*d.*; the amount received, 6,777*l.* 15*s.* 9*d.* Balance due to the treasurer on the expenditure of the year, 85*l.* 17*s.* 5*d.*

EARL FITZWILLIAM, who was received with much applause, moved the first resolution:—

"That the report, an abstract of which has now been read, be received and printed under the direction of the committee, and that the following ladies and gentlemen do form the respective committees for the ensuing year." [Names read.]

His lordship observed, that all present must have heard with great satisfaction, the impressive and eloquent report which had just been read, and was sure that they would all concur in the object of the resolution he was about to move, namely, the printing of that report, and thus be the means of communicating to others the treat of which they themselves had just partaken. He was not about to use any arguments at that time, or in that place, as to the expediency of general education. Such arguments, while they befitted a generation ago, might also well befit some persons who were not then present at that meeting [laughter]. But he would advert to some parts of the report, especially to that portion of it in which the committee of the society modestly admitted that they alone could not effect the general education of the empire. But they could continue to do what they had already, to a great extent, so nobly achieved; they could act as the pioneers in this great cause, laying the solid and durable foundation on which they might leave it to others who came after them to erect a suitable superstructure [cheers]. The report also called attention to a great question which had not yet been sufficiently discussed in this country, he meant the great and important question of the compulsory education of the people. That was a question on which public opinion was not yet sufficiently made up, and, if expressed now, would be expressed upon very insufficient grounds. He did not then allude to the compulsory inculcation of particular principles of faith, but to the great anterior question, of whether the state, as the state, had any right whatsoever to render compulsory any system of secular education [cries of "none, none"]. At all events, no other compulsory system of education was to be thought of. This subject had at the present day given rise to the strongest feelings between the different religious denominations in the country—but he hoped that whatever competition might be aroused by it amongst the various religious sects of the day would be evinced, not in a desire to triumph over each other, but in an honest strife as to which of them would confer the greatest benefits upon the community; and that in all their contests with each

other, they would never forget that it was their duty to go forward, and unanimously wage war against the tide of ignorance which yet brooded over this land. The noble earl then moved that the report which had just been read should be printed.

The Rev. Dr REED, in seconding the resolution, said: I do not rise, my lord, to make a speech, but rather to offer in plain terms a few remarks upon the great subject of all absorbing interest. I shall do this with the more pleasure, because I do it under the shadow of the name of Russell—[cheers]—a name which for ages has given inspiration to freedom of speech, and confidence to virtue [cheers]. We are met as I judge, my lord, at a great crisis, on the question of education [hear, hear]—a crisis, in my apprehension, not merely on that great question, but a crisis on the yet higher question of civil and religious liberty [cheers]. How do matters stand with us? The government have brought in a bill to regulate youthful labour in factory districts; and in connexion with that bill, they have insinuated certain clauses in reference to education, for that portion of our country; and they have indicated that this is to be an experiment, and if it is acceptable there, it will become the pattern for more comprehensive measures for education. This bill has been before the country for some weeks; it has been answered, my lord, by the unexampled number of 13,000 petitions [loud cheers]. In reference to those petitions the bill has been reconsidered, and it has been amended [loud cries of "No, no"]—I should rather have said, altered [laughter and cheers]—"the worse for mending, washed a fouler stain" [laughter]. It has been altered, and I have a right now to consider that it is the mature, calm, and deliberate judgment of those who patronise it. I have a right, therefore, to express myself distinctly in reference to its contents with calmness, with deliberation, but nevertheless, with the earnestness which the great interests at stake claim at our hands [hear, hear]. This amended bill is introduced to us as "an olive branch" [laughter and ironical cheers]. It is, therefore, to promote to the extremities of the land, peace and harmony. The former bill, my lord, certainly had not this power. It created great discontent over the whole empire; that discontent rose like a deluge on the land, and entered and flooded the very house of Commons itself [laughter and cheers]. And Sir James Graham rises in his place, and says "I will cast upon these troubled waters my olive branch, and all shall be peace again" [laughter]. No, my lord, this bill is not the olive branch that will reduce these troubled waters to a state of peace; it is the foul iniquity of this bill which has produced them—for the wickedness thereof was great [loud cheers]. It is on account of its great wickedness that this great discontent has been expressed by our entire people, and especially by our religious communities [cheers]. Yes, and nothing will cause the risen waters of discontent to subside but repentance and renunciation. I have said, and the meeting have gone with me, yea, they have anticipated me in saying, that this bill, though called an amended bill, is, in fact, not amended, but altered. And I think this is capable of proof, if we look to the leading points of the bill as altered—the Sunday schools, the arrangement of the trustees for the management of the schools, the appointment of the master, and the rate paying clauses—and if we inspect in reference to these particulars, we shall find that, although it has passed under considerable alteration, those alterations seldom amount to improvement, and mostly are aggravated in evil [hear, hear]. In reference to the first particular—our Sunday schools—it is now enacted by this amended bill, that we may send our children to whatever Sabbath school we please. Hear that, Englishmen [loud cheers]! It is really and solemnly proposed to enact this by statute of parliament [laughter]. Why, they might as well enact by statute of parliament that you may dine at one o'clock if you please, or that I may wear a black coat instead of a white one, though white is now getting much into favour [laughter]. They might as well, in reference to the poor man's children, enact whether they shall breathe the air or see the light; but, say they "Yea," or say they "Nay," the sweet air of heaven and the blessed light of heaven will play about the cottage of the poor man with as much beauty and salubrity as they do around the turrets of the proudest palace in all Christendom [cheers]. Something has been conceded, however, in reference to our Sabbath schools; but I will take upon myself to say, not so much as appears on the face of the bill. The great sin of the bill, in reference to its composition, is, that it adopts an air of liberality, when it means nothing like the liberality which it professes [hear, hear]. These district schools are still to be open on the Sunday, and the children are still to attend on the Sunday. And I ask you whether the influences operating through six days do not give the chance to another party—aye, six chances to one that the child who goes to that particular school on the six days, will also find its way there on the seventh [hear, hear]. I pass to the second particular in this amended bill. It concerns the management; and that is, and will be with us, a vital question [hear, hear]. Is that management altered? Yes, it is. More alteration has taken place in the machinery of the bill here than any other portion of it; and evidently more care—I will not say more subtlety—has been directed to the arrangement of this portion of the bill than any other. Let us look at it. It provides now, in the first place, that the inspector shall have a seat with the trustees, and a voice there, though not a vote—when we all know that the voice may control many votes. My lord, I would not sit in a committee of this kind, at which an inspector—an appointed and paid servant of the government—claimed by right his seat and his voice in the regulations of that school [loud cheers]. The next arrangement is,

that the clergyman, *ex officio*, shall be a member of the board, and chairman. The next is, that this clergyman shall appoint a second trustee, of course his friend, to sit with him at that board. The next is, that those who subscribe liberally to the erection or support of the school, shall return one member of that board; and, as these schools are to be regulated strictly on the principles of the church, he will of course be a churchman. Then four other persons are to become trustees; and these four persons are to be chosen by the rate-payers; but so to be chosen as that no persons can vote for than two, and therefore there will be by necessity a majority choosing two, and the minority choosing two. This has a great air of liberality. This might seem to make a provision for the dissenters in all cases. As machinery, you will think this laborious and clumsy. All these arrangements are in reference to a particular parochial school; it has nothing of simplicity in it, and I think in the working it would be found almost impracticable. But I am now not speaking so much to the wisdom of the arrangement, as to the honesty and integrity of it. It seems to provide in every case that the dissenter shall have a seat and shall utter a voice, but at the same time it takes care that there shall be an impossibility of the dissenting voice ever becoming a majority in that board [hear, hear]. Under the former arrangement there was just a possibility that, if the dissenters were strong, they might secure to themselves a majority, and express there a controlling opinion. This might have happened in many of the manufacturing districts. It might happen that a churchwarden might be a dissenter, although there is a strange inconsistency in such an association [hear, hear]. It might happen that millowners might be returned who might be dissenters: and in Manchester I happen to know that the majority of millowners are dissenters; therefore the likelihood would have been that at such a place as Manchester the return might have been occasionally in favour of the non-conformist. But now it is impossible [hear]. The arrangement is so complete, and, I will venture to say, so subtle, as entirely to exclude the dissenting voice from any control at any time in the proceedings. Who would, as a dissenter, sit at a board where he had no chance of expressing an opinion that could by any possibility prevail? I call this playing a game with loaded dice [hear, hear]. A profession of liberality which has nothing of reality in it—and I had much rather that a measure should be proposed, in plain distinct terms, to deprive us of the opportunity—[loud cheers, in which the remainder of the sentence was lost]. I denounce this portion of the measure, therefore, as unworthy of statesmen—as an insult to the character of Englishmen—which, whatever may be its blemishes, has never been charged with the want of truthfulness and honesty [loud cheers]. Another point of this amended bill refers to the mastership. Little is said on it. The master is still to be a member of the church of England—by necessity he must be so, because his appointment is to be recognised by the bishop of the diocese [hear, hear]. With such an arrangement of the trusteeship as that to which I have referred, it is just as impossible and hopeless that any individuals could become assistants in these schools, except they be also professed members of the church of England. So that the whole machinery is of that complexion, and the whole machinery, therefore, in its working, goes to create a new test act—and new disabilities—and it connects these disabilities with an honourable and liberal profession—the profession of education [cheers]. Its tendency, therefore, is to degrade education and letters; to shut up a liberal vocation from fair competition, and to subdue the spirit of the people in seeking the benefits of knowledge, which we profess to be so anxious to impart. There are other points in this amended bill to which it might be proper to refer, but I am afraid of trespassing on the time of your lordship and the meeting [cries of "Go on"]. I would just glance at the arrangement in reference to the ratepayers [hear, hear]. There are some modifications of it here that certainly fall under the head of improvements, but still I charge the same great defect on this part of the bill that I have done with regard to other parts; it professes liberality while, in fact, it does not secure it [hear]. I have given some attention to that part of the bill, but I can scarcely understand what will be the working of that particular arrangement. I can well understand what it is in a plain English-like manner—to meet in parish vestry, and to vote a parish rate, and receive a parish audit, and put an inquiry, if one is not quite satisfied, and receive a gentlemanly and honest answer. I can understand this, but this is not the provision of the bill. It provides that the inspector shall audit the accounts, that he shall declare himself—allowing a certain quantity of time—ready to receive a complaint if a ratepayer thinks that he has one to offer. I apprehend this cannot work as Englishmen would wish it to work. The ordinary course of meeting in a parish vestry for parish purposes we all understand—and if the design were perfectly honest and transparent, why should there be a deviation in this particular instance [cheers]? Apart from these amended portions of the bill, I have with great concern to say, that what is justly deemed most oppressive in the bill remains unaltered [hear, hear]. The compulsory clauses of the bill still exist. It has been said by one whose name I may be allowed to say I most deeply respect and venerate (Lord Fitzwilliam), that our minds are not made up on this part of the question. I am prepared to say, even though I should be charged with hastiness and want of deliberation, that my mind is made up [cheers]. I denounce all compulsion in the matter of education [cheers]. It degrades education: it is contrary to the spirit and genius of the British constitution—it is equally contrary to that British character which has been nourished by that

constitution, and which, if we lose, we lose everything which identifies us as Englishmen and as freemen. But if I have this objection, and if it is well founded, what an emphatic objection must I have to the spirit and character of this bill! It is not only compulsory, it is altogether compulsory; and its compulsory provisions are of the most hateful and abominable complexion. It compels the master, the father, the child. It is compulsion from the beginning to the end; and it therefore tends to destroy, by a law of our nature, our interest in the promotion of education, and to degrade those which participate in it under such circumstances. It compels the master. (The meeting will be astonished to learn that in this short bill there are no less than twenty-four grounds of penalty existing against the master and millowner—and this in England) [renewed disapprobation]. It is the spirit of the whole bill. The millowner is to be fined, and upon non-payment is to be brought to a police office with the meanest criminals [cries of shame]. Then, in reference to education, the millowner, by this bill, is allowed still to exercise his liberality and philanthropy [laughter]. He may build a school; he may do it at his own charge; he may appoint his own master; he may collect together his own children from the factory into that school; but if there be a single child whose parents shall testify that he is a member of the church of England, then that millowner, though the school be sustained entirely at his own expense, must incur the extra expense of securing a person who will teach that child its catechism [hear, hear]. I am supposing that this gentleman may be a dissenter—that he may be conscientiously a dissenter—for what man would think of becoming a nonconformist on any other principle [cheers]? But what right has the church, or the state sustaining that church, to go out of its path, and oblige me, as a conscientious dissenter, to provide another education for that particular child or children [cheers]? Then the bill is equally compulsory in reference to the parents and the child. The child is not allowed to pay: there is some virtue in paying [hear, hear]. There is education itself in the act of paying to be instructed; but the poor child is not to be intrusted to pay. The 3d. per week is to be subtracted from his wages—it is never to come into his hands; and thus the first lesson which he is to be taught in the school is to be a lesson of degradation [cheers]. Then, as to the father—my lord, you are yourself a father, and most of those I address are fathers [cheers]—the father is not allowed to cherish his natural and best affections in freedom towards his beloved child [hear, hear]. He is not to be considered sufficiently interested in rearing his family, to secure for them what ought to be regarded as the chief blessing—knowledge and education [hear, hear]. No; it is to be taken out of his hands; he is deemed to be unworthy of such a trust; and the state, having these nursing and cherishing properties in her, is to become, in fact, the parent of the children [laughter and cheers]. If I feel on this subject, I feel the more because it touches not your lordship's child and mine, but the children of the poor [loud applause]. If they must begin, let them begin with your lordship—or let them begin with myself. I would willingly put myself, if I could, in the position of the poor man, to resist the enormous oppression [applause]. Would your lordship allow this government, or any government, to arrange by act of parliament the method in which you should educate your children? Would I allow that the parliament, or any state, should arrange how I should educate and provide for my children? [a voice: "Certainly not," and loud cheers]. I have referred thus to the compulsory provisions of the bill, because I think of all the unjust arrangements these are the most enormously unjust [cheers and laughter]. I refer now to another provision of the bill, which remains just the same; that is, the provision that the children in these schools shall be trained entirely on the principles of one particular church and profession. I allow, indeed, that there is a provision that by a certificate a dissenter may represent that he objects to his child being so taught, but I maintain that this is utterly inefficient in operation, while it is degrading to the individual. I contend that no state has a right to interfere, and to degrade its subjects, because of the peculiarities of their religious profession [cheers]. The state, in my judgment, has no right to know whether your lordship is a churchman or I am a dissenter [renewed cheers]. The state has only a right to ascertain whether we are good subjects; and if we are proved to be good subjects, and walk according to its general direction, it is bound to throw the shield of protection over us, and to bestow on us equality of blessings [cheers]. I demur, and I give it as my individual opinion—as we are not thought prepared to express ourselves on a wider field of observation—I demur, seriously demur, to the government dealing with the religious education of a people [cheers]. I do not believe that civil governments and civil magistrates are appointed to determine on difficult points of doctrine, and still less on the religious professions of the people committed to their charge [cheers]. We have heard very much in our day of what is called a state conscience [laughter]. I admit that this strange being has long existed in the world, but it has never been so fully ascertained, has never fallen under so particular a denomination as in our own time, and now its favourite denomination is that of a state conscience. I deny that with us such a thing can have existence [cheers]. I deny that there is a possibility, in circumstances like ours, of there being anything that may receive the name of a state conscience. A state conscience can only exist in the destruction of all individual conscience [hear, hear]. The Queen of Madagascar has a state conscience—the King of Prussia has a

state conscience—but the Queen of Great Britain has not, and cannot have [cheers]. If it were a conscience, a conscience of state, it were a strange one, and possessed of strange elasticity. This conscience recognises presbyterianism in Scotland, episcopacy in England, Romanism in the Canadas, and nothing in India [cheers]. I call this not a principle of conscience, but a principle of convenience [hear, hear]. Conscience cannot bend; conscience cannot vary; conscience receives the impressions of eternal truth, and reflects them with the exactness of the dial to the sun [cheers]. There can be no state conscience in Britain till we trample on the liberties and rights of individual judgment, and personal action and responsibility [applause]. I suspect that the spirit and principle of this bill has been found elsewhere than in our own legislature. What if I suggest that its spirit was found in Prussia—that it found strangely a body for itself somewhere near York minster—and that it certainly was exceedingly favoured by securing to itself the patronage of such a person as Sir James Graham [cheers]? I know something of Prussia; I value education exceedingly; I value it as it works with success, great success, in certain aspects of the question throughout the land of Prussia, but I would not on any account pay the price for education in Britain which is actually paid for securing the benefit of it in Prussia [cheers]. I say that while I love education I love liberty more [loud applause]. Give me liberty, and I will work my way to education; but take away my liberty, and even education will be used to blind my understanding and enslave my soul [loud cheers]. There is a great desire, in my apprehension, to carry out the principles of education as they are suggested to us by that land. Many are favourable to those principles; but however much we should desire to promote education among the people, I think we should suffer extreme loss if we sought to accomplish it by methods such as they have adopted. There education is everything—there liberty, as we know and enjoy it, does not dwell [cheers]. There a constitution which is representative and free has been promised, but it has been withheld from them; and they have been bribed out of it by the paternity of the government. We are connected, in a certain interesting relation, with the sovereign of that country. He is the recognised godfather of the prince of this realm; but it should seem that this is not sufficient. There is a desire that he should become the godfather of the nation, and that we should all go to school to Prussia [hear, hear]. Let us have the good, but reject the evil; secure education, but by all means keep liberty. Prussia is still behind us in most things a century. Let us unite what is good in both, liberty and education, till the full harvest of their blessings is reaped by both countries [hear, hear, and cheers]. I will not further refer to these points, except to sum up my deliberate objections to this bill. I object to it because it has a tendency to degrade and pauperise education; because it is compulsory and unconstitutional in its enactments; because it recognises one denomination of Christians to the hazard, and injury, and degradation, of all other denominations; because all are to pay for it, but all are not to participate in it on fair and equal terms. We are desirous that these things should not only be said here, but said, much better said, but still said, in the house of Commons [loud cheers]. Of all the circumstances which to my eye, during the last twelve months of excitement, have been most alarming, no one thing has been so alarming as this, that in reference to this great vital constitutional question there has been so little sympathy between the House of Commons—the people's House, and the people themselves [loud applause]. We ask your lordship, then, to become our representative [cheers]. Those who are of opinion that Lord John Russell be requested to become the representative of this society, and make known distinctly our opinion to the House of Commons, will signify it in the usual way [reiterated bursts of applause, accompanied with waving of hats, and cries of "All, all!"]. After the subsiding of which Dr Reed continued:—Allow me to compliment your lordship on so unanimous an election, and to announce to this large company, that, for this particular purpose, his lordship is both member for the city of London, and for the city of Westminster and its liberties also. Then, although your lordship's rank and station, both as a representative and as an individual, must be considered so high, yet all parties who are deputed by others are open to instructions [hear, hear]. Even Lord Ellenborough—who is almost a king, and quite a nabob—must receive his instructions, and must listen to his council; his obedience may be another thing. Your lordship, therefore, will permit us—leaving it to your personal discretion—to submit the instructions we would desire to offer on this occasion. We ask your lordship to say, that we will not have this bill [deafening applause]. We ask you to say, that we adjudge this bill to be unequal, unjust, and therefore iniquitous—to be contrary to the spirit of our constitution, to our cherished liberties, and whatever we hold dear to ourselves as parents, and hopeful for our offspring [loud applause]. We ask your lordship to say, that we want schools for all, without offending the consciences of any [hear]. We want your lordship to say, in reference to religion—if religion is to be thought within your province—that we will not trust the interests of religion with any particular denomination, not even our own society; that the blood of the stout nonconformist is in us, and that, while we will not trundle to a prince, we will not tread on a worm. Say, that the rights we claim for ourselves, we claim equally for the church; but, beyond this that we will not move an inch. We deny utterly that the state has a right to act towards any of its subjects on the principle of preference and privilege. Say, that we resist the pretension lately set up with so much

arrogance, for the church to become "sole instructress of the people." If ever such assumption might have been tolerated, that time is past and gone. Sole instructress! What, just when she is denying our orders, unchurching our societies, and declaring our personal salvation all but impossible? Trust her, just now, when such fearful indications are given of a returning relish for antiquated superstition and unconstitutional compulsion! just now, when so many of her sons are blotting the name of protestant from their brow as a disgrace, and disturbing the settlement of the very throne, by denominating the reformation a robbery, and the revolution, rebellion! just now, when they are labouring to elevate tradition above the scriptures—the sacraments above the gospel—the church above Christ—and the priest above all! just now shall we trust all that is sacred in life and in death? No, never, my lord. Say for us, if it please your lordship, that we require, in the fullest sense of the term, to be free—that we cannot be less than free [cheers]—that we demand increasing liberty and the expansion of our institutions, that we may be prepared to advance with other nations in the glorious race of knowledge, liberty, and religion. Say, my lord, that if the rich will discharge their duty to the poor, we will answer for the poor man doing his duty to the rich [cheers]. Say, my lord, if it please you, in that house, that if the poor shall possess their rights—their undoubted rights—the first of all civil rights, next to the safety of the person—that of selling their labour in the dearest markets, and buying the fruits of the earth for their families in the cheapest markets—then the poor man will educate his children with as much freedom and discretion as the rich man [hear, hear]. We ask, then, that we shall be free—in labour, free; in trade, free; in action, free; in thought, free; in speech, free; in religion, free; perfectly free [hear, hear]. We ask freedom for others, freedom for ourselves, freedom for all, without distinction, that breathe in British air, and rest on British soil—for whatever lives, and thinks, and breathes, and is inspired by British air [cheers]. I trust that the moment that shall witness the death of our liberties, shall witness also the death of our country, for where is the Englishman that would wish to survive his liberties [loud cheers]? No: if these things are not secured to us, our liberties will pine away, and we, too, ourselves shall fall from our unprecedented elevation, and our beloved and beautiful land shall sink down amid her own bright waters, and the mariner, as he tracks our channels, shall seek for her, and she shall not be found [hear, hear]. God avert from us, by his gracious providence, so great a catastrophe, and cause all things, though in themselves contrary, to secure, and improve, our liberties, and grant us the happiness of a family with the greatness of an empire, and make us the blessed dispensers of all we enjoy—light, liberty, truth, religion to the extremities of the world.

The resolution was then put, and carried unanimously.

The Hon. and Rev. BAPTIST NOEL moved the second resolution—

"That this meeting has heard, with great satisfaction, of the liberal and spontaneous donation which has been made by the teachers of the society towards the erection of the new Normal school, and it is now desirous of expressing, in the most emphatic terms, gratitude for their zeal, respect for their office, and cordial sympathy in their arduous and important labours."

Liberality, said the rev. gentleman, is always good, always beautiful; because it must ever be an expression proving that selfishness is so far subdued. But it becomes increasingly beautiful in proportion to the enlightened and generous sentiments which direct it. Those teachers who have contributed to this great object have shown themselves to be as enlightened as they are generous; that they wish the masters of England to receive all the instruction, both in secular and in religious knowledge, which may qualify them for their high office. I wish, in conjunction with this, to take this opportunity of expressing my entire dissent from a sentiment very often advocated here and elsewhere, that secular knowledge, apart from religion, must be viewed as mischievous. To me secular knowledge, provided it be legitimate knowledge, is as the air we breathe, and the light by which we survey the objects of nature, and the works of God. I feel myself sure that the possession of legitimate knowledge tends rather to enable men to fulfil their duties as the subjects of the state, than to disqualify them from those duties; at the same time, I feel persuaded that this meeting universally agrees with me in believing religion to be not only an ingredient in all sound education, but that it should from first to last pervade it. If we were only intelligent creatures, and not responsible to the great Author of our being, then we might be content with cultivating the intellect, and through the intellect endeavour to refine the tastes. But we are creatures born for eternity, and have to give an account of all the duties we discharge below, so that nothing ought to be viewed as indifferent; the very fact of our assembling to-day being one of those duties, for the right discharge of which we have to give an account at last. Religion ought to pervade every part of our education when young, as it ought to direct every action of our conduct when matured [hear, hear]. But, what is religion? For here we find notions as vague as they are unsatisfactory continually propounded. I wish to express to-day my full conviction, that religion should not consist in denominational knowledge [cheers]. Those points stated in the book of God so obscurely, and so seldom, if they are stated at all, certainly must not ever, by exaggeration of language, be denominated religion [hear, hear]. On the other hand, I wish as explicitly to declare, that religion may exist, and religious instruction be carried to a very high extent where denominational knowledge is excluded [hear]. We have a diversified and large experience proving that

it may be so. The Religious Tract society has done as much as almost any institution in this country to diffuse sound religious knowledge throughout our population, and that society has systematically and constitutionally excluded denominational instruction [cheers]. It has been thought, while this might be done carefully in books, it could not be done by a living instructor, without the danger of constant collision. But it has been done. The London City mission is at this time doing as great a work for the instruction of the most neglected and the least instructed portion of the population of this metropolis as any other institution whatever; and its agents have conducted its operations with constant fidelity to the principles it has avowed, giving all that knowledge which abounds in the book of God, to which there is reiterated reference in that book, and which is calculated to make us wise unto salvation; while they have systematically excluded denominational knowledge. If, then, religion does not consist in that knowledge, but, on the other hand, may be communicated and diffused without it, then we may apply the doctrine to the formation and maintenance of schools; and in schools, all the religion that is needed, to make a creature wise for eternity, and happy for time, preparing him to fulfil his duty to his Creator, his neighbour, and his family, may be taught where denominational instruction is excluded. But I contend that it is impossible that a religious education should be given, whatever be the system that introduces it, whatever the denominational instruction you secure, unless that school is placed under a religious master [hear]. It is a religious man who alone can give to the child anything that can deserve to be called a religious education [cheers]. But what is religious education? It consists in the unformed mind of youth being brought to believe in Him who died to save them, and through their belief in the Redeemer to learn to love and serve their God supremely, and then for his sake, and because they are become his children, to live in justice and benevolence towards all mankind; to fulfil their duty to one another, as a branch of their duty to God. This education can be given only in this way, by positive instruction furnished to the understanding, by corresponding habits being formed, by a wise, kind, and firm discipline, and by both being strongly commended by a thorough consistent example. Where there are these three things combined, instruction, discipline, and example, there there is a religious education; but it is obvious that if your masters are ill chosen, and ill instructed, then whatever system you adopt, whatever books you introduce, the children's minds will be left still uninstructed, their habits unformed, and their hearts unwon. Nothing, therefore, is more important to those who feel, as I am sure my rev. friend Dr Reed abundantly feels, the necessity of having education carried throughout the length and breadth of the land—nothing is more important than that the masters should be well disciplined, and wisely selected. But upon what should this selection depend? It cannot be regulated by law [loud cheers]. I contend that law will not secure that the masters of your schools shall be religious men, though law can determine the books which are placed in their hands. But of what avail is it that you should give the men the implement of education, when they have not the principle and the understanding to wield it [cheers]? That which affords the best prospect of the selection of masters, is that those who have to select them should be previously most interested in the welfare of the young [hear, hear]. If you can select throughout England, in all denominations, those who are the most ready to give their time and their money to the instruction of the poor of the neighbourhood; if you can select out of all England those who have so far loved the poor of their neighbourhood that they have been willing to make a considerable sacrifice of time and property, in order to secure to them this blessing of education, then, from that body, would you have the best chance of selecting such masters as should give an effective education to the people of this country. Any parliamentary measure that should set aside this class, whose sacrifices and whose zeal has given the voluntary education to this country to so unparalleled an extent; any enactment which should have the effect of discountenancing those voluntary exertions which have already been made, as the precursors of something more extended and better, must be regarded (in one sense at least) as a sore calamity. He did not wonder that his rev. friend who preceded him viewed with alarm these provisions of the bill he had so ably analysed. He, too, would request his lordship to be the representative of the religious community, in demanding of the House of Commons that whatever measures they may adopt, they will take care to pay the most scrupulous, the most paternal regard to the efforts which were already being made in the cause of education [hear, hear], and that the selection of masters should be left with those who, from their anterior exertions, have proved themselves the most capable of making it judiciously. Special care must be taken to leave the Sunday school system intact, which had been the means of teaching children to become true Christians, and thereby had given them the elements of all moral and intellectual improvement [cheers]. For the sake of multiplying day schools a blow must not be struck at that extraordinary system which, springing up as it were from the spontaneous yearnings of the people for instruction, had done so much for their general improvement [cheers].

The Rev. Dr ALDER seconded the resolution, which was then carried.

JOHN BARTON, Esq., of Chichester, moved the third resolution—

"That this meeting, deeply convinced that the best interests of society and the glory of God alike demand that increased attention should be paid to the scriptural instruction and Chris-

tian training of girls, rejoices in the anticipated completion, at an early period, of the Normal establishment for training female teachers; gratefully recognises the exertions of the Ladies' committee in obtaining subscriptions; and trusts that under their continued and highly valued superintendence, this new effort will, by the Divine blessing, greatly tend to promote the moral and intellectual improvement of the female part of the population."

He stated to the meeting the results which had come under his own observation, as arising from the operation of British schools. These results had been highly satisfactory. He then attacked the deputies, particularly those of Manchester, for the little they had really done, and asked what the millowners had been doing for the last twenty-five years? Why had they not been promoting education? They had stopped the education of the children by compelling them to work so many hours that their education was impracticable [disapprobation].

The Rev. Dr REED rose, and submitted that if such a question were to be asked, it ought to be put in the town of Manchester. He would engage that if his friend Mr Barton would pay a visit in that neighbourhood, his views would undergo a change.

Mr BARTON again asked what the millowners had done for the education of the people? He deemed the bill improper, and therefore had signed a petition against it; [but he was happy that the subject had been brought under discussion.]

Mr CHEETHAM, from Manchester, then presented himself to the audience, and stated that as he was a millowner, he was desirous of replying to the remarks which had just been made. Some confusion arose from the audience not knowing the purpose for which he had risen, but on the noble chairman interposing, silence was obtained, and Mr C. said—Will you allow me to make a reply to the aspersions which have just been cast upon myself and other millowners? I am not a resident in Manchester, but within eight miles of it. I had the pleasure of entertaining the rev. gentleman now on the platform (Hon. and Rev. B. W. Noel), who was deputed by the privy council to make some inquiries into the progress of education. I acknowledge that we have not had the very best schools originated under the auspices of this institution; but because we have neither these, nor National schools, it ought not to be said that we, as millowners, have done nothing [hear, hear]. Let me state a few facts. I reside in the township of Dukinfield, containing a population of 22,000, principally engaged in the manufacture of cotton; whereas, fifty years ago, there were not 200 people there. The parish church was at Stockport, a distance of seven miles, and we therefore knew nothing of the clergyman, it being too far distant to partake of his ministrations. But has this large population been neglected? Why, we have built seventeen places of worship in that township [loud cheers]. We have provided within them sitting room for 8,000; and in the Sunday schools are educated 7,500 children. About two years ago the rector of the parish, with some other friends, instigated, I believe, by the Bishop of Chester, thought that something should be done to erect a church; and the leading dissenters were applied to, many of whom subscribed their £100, others £50, and others smaller sums towards building it [hear, hear]. I heard it stated, only the other day, by some leading gentlemen connected with that church, that had it not been for the exertions of the dissenters, the church could not have been erected [hear, hear]. But I lament to say, that while I honour the private life of the gentleman who has been appointed minister, he has lately declared from the pulpit that our ministers are unauthorised teachers, and that we and our children are out of the pale of salvation [loud cries of "Hear, hear," and "Shame!"]. Thus has he refused to yield that acknowledgment to us which we have extended to him [hear, hear]. Application was made for subscriptions to build a second church; but, taking my stand upon the facts with regard to the first, I felt that I dare not give towards such an object [cheers]. My hon. friend, however, the member for Ashton (C. Hindley, Esq.), gave £100. The church has been built, and what, again, has been the return the dissenters have received? We have been held up in the public press as a semi-heathenish population [hear, hear]. The clergyman who has come to it has overlooked all our efforts, and stated that the people are barbarians; that there is no religion amongst us [loud cries of "Hear, hear!"]. I thank you for allowing me, in some measure, to defend absent millowners [cheers]. I do not say that we have done what we ought; and I hope that we shall do more. Before I sit down, permit me to advert to the exceeding forbearance of the people last year in manufacturing districts. I am not only a millowner, but also a magistrate; and I can bear the highest testimony to the fact, that the great ruling principle which preserved our towns and districts from fire and destruction during the past year, was the principle of religion communicated in Sunday schools. The people said, in one large district, we have too much religion to think of going to extreme measures [loud cheers].

The Rev. S. GREEN seconded the resolution, which was put and carried.

Lord MONTEAGLE then moved the fourth resolution—

"That this meeting most gratefully acknowledges the continued patronage and munificent subscription of her most gracious Majesty the Queen."

His lordship observed, that it neither required any argument in its defence, nor would it occupy the time of the meeting in its explanation. The resolution expressed their grateful acknowledgments to her Majesty for her continued patronage of, and subscription to, the society. There was nothing more gratifying, or more distinctive to the institutions of our country, than the manner in which the Sovereign becomes frequently identified with measures for its improvement. There was no way in

which this was better expressed than by the connection between her Majesty and the British and Foreign School society. The first impetus ever given in this land to a system of education embracing all classes of the community, without religious distinctions, was given by the patronage of George III to Joseph Lancaster. In a free country like this education is identified with the monarchy, inasmuch as it naturally tends to morality and order, and places knowledge as the foundation of the liberties of mankind.

The Rev. JOHN BURNET seconded the resolution, when it was put and carried by acclamation.

Colonel Fox, M.P., briefly moved, and J. BELDAM Esq., seconded—

"That the thanks of this meeting be respectfully offered to his grace the Duke of Bedford, the president, for his continued and liberal support; and to the Right Hon. Lord John Russell, for his kindness in taking the chair on the present occasion."

This resolution also having been carried amid long protracted applause,

The noble CHAIRMAN rose and said that he would be happy to acquaint his brother with the expression of thanks they had just tendered to him, who, he could assure them, would be highly gratified to hear of it. It would always be a satisfaction to the Duke of Bedford to follow in the footsteps of his father in the encouragement and support of a society which he himself looked upon as the (very best in the country, in its zeal and suitableness for the promotion of a general and useful education. It could not be expected that he could then enter into the consideration of a bill which was now pending before parliament. It was of the utmost importance, however, constantly to continue and recognise the day and Sunday schools, which had already done so much for the spread of education in the more neglected portions of the kingdom [cheers]. And upon whatever scheme of education the legislature might determine, it was the bounden duty of the government of a free country to weigh well and respect the opinions of the people, more especially on a subject so nearly concerning their homes, their children, and the future interests of the country to which they belonged. He felt bound, however, to say, in justice to the present government, a measure of justice which was not accorded to the late government, of which he had the honour of being a member, that whatever might be said of the bill, it was his belief that the intention of the government was not to establish a spiritual tyranny, or the domination of one class over another, but honestly to promote the education of the people [confusion, and cries of "No, no," and "No bill!"]. He would remind them that he spoke only as to the motives of those to whom he was politically opposed, and whose acts he was at all times ready to censure when they were justly censurable. But when they could not be convicted of wrong in their motives, he felt himself bound to give testimony to that fact. Whatever bill might be introduced for the purpose of maturing a scheme for the promotion of general instruction, should be carefully weighed and temperately considered. The present bill was, in some parts, liable to the greatest objections [cries of "In all parts, in all parts!"]. These objections he had already stated in parliament, and when the bill came on in its new shape, he should be ready to discuss other principles equally objectionable. The present state of education was not such as, in view of the future political interests of this country, and of its title to be called a Christian land, could be beheld at all with satisfaction [hear, hear]. Allusions had been made to Prussia, but there was one country free in everything, with the exception of one dark stain, where much had been done for popular education. The states of Massachusetts and Connecticut, where there was no established church to put forward any pretensions inconsistent with perfect equality, thought it not inconsistent with political freedom to make laws for the general education of the people [hear, hear]. He would not, therefore, give up this great object as unattainable. But, waiving that subject for the present, he was happy to see the means which were taken to support the British and Foreign School society, believing it to be eminently adapted for the fulfilment of the great duties it had undertaken to perform, and that it had deservedly taken a deep hold of the hearts and confidence of the people. For himself, he would be happy to render it all the aid in his power whenever the society thought proper to honour him with requiring it. The noble Chairman then retired amidst applause, and the vast assemblage dissolved.

WORTWELL, NORFOLK.—On Thursday, the 27th ult., the public recognition of Mr B. B. Woodward, B.A., pastor of the congregational church, at Wortwell-with-Harleston, Norfolk, took place at Wortwell meeting-house. The introductory discourse was delivered by Mr Edward Miall, of London. After the statements customarily given by the church and the pastor, Mr John Alexander, pastor of the church in Princes street, Norwich, offered prayer in behalf of the newly ordained minister. The charge was given by Mr William Legge, principal of a theological academy, at Fakenham, Norfolk. In the evening, at Mensham lane chapel, Harleston, Mr William Brock, pastor of the baptist church, St Mary's, Norwich, delivered a discourse on the doctrine of baptismal regeneration, as taught now by the church of England, and the duties of dissenters in reference to the movement in the church. The services were very fully attended. Messrs Laidler, Reet, Clarke, Fairbrother, Davis, and other ministers of neighbouring churches kindly assisted. On the following Sunday afternoon, Mr Fairbrother, pastor of the church at East Dereham, Norfolk, preached to the people at the meeting-house, Wortwell.

LONDON MISSIONARY SOCIETY.

The forty-ninth anniversary of this institution was held at Exeter hall, on Thursday, the 11th inst. The weather was propitious; and, at an early hour, the large hall was occupied by a highly respectable audience. At a quarter to ten, Sir GEORGE GREY, Bart, entered the hall, and was loudly cheered. The right hon. baronet having taken the chair, the proceedings commenced by singing the eighty-fourth hymn, Missionary Collection; and

The Rev. Dr PATERSON implored the divine blessing.

The CHAIRMAN then rose and said—Although I feel that it would ill become me to trespass upon the time of this meeting, so as to delay those interesting proceedings which you are come here to witness and to participate in, still as I have been called to preside upon this occasion, I must, in reference both to custom, and in justice to my own feelings, occupy your attention for a few moments [cheers]. My first feeling in entering this hall, and in looking round on the crowded assembly which it contains, is one of heartfelt gratification, that after the society has been established for nearly half a century, there exists an undiminished interest in the prosecution of that great object which it was established to promote [applause]. I am assured that the numerous friends now present will not be wanting in their efforts to maintain the society in the position it at present occupies, and to enable its directors to avail themselves of the new openings which the providence of God is presenting for making known the glad tidings of salvation to populous parts of the world, hitherto almost entirely closed against the reception of the truth. The lead which this society has taken in availing itself of the opening to China will, I hope, be followed up by measures corresponding in some degree to the importance of the object. I trust that, in answer to the prayers offered up, and the exertions made by this and kindred institutions labouring in the same cause, for the advancement of the same philanthropic and truly Christian objects, we are not too sanguine in anticipating at no distant day, that the millions of Chinese may become partakers of the benefits arising from Christianity in this country, and join us in singing hosannas to our common Lord [cheers]. I cannot, however, omit referring to one other peculiarity attaching to this society—its catholicity; and in noticing this, I would only say that I do it not in the slightest degree to depreciate the efforts of any kindred institution, for I am sure there is not an individual here who will not bid God speed to every other society which has the same great object in view, who would not hold out the right hand of fellowship to the missionary, of whatever denomination, who goes forth with the Bible in his hand, and the gospel in his heart, to preach the glad tidings of salvation to the world [cheers]. Here we are met upon common ground, and I rejoice to know that there are upon this platform the representatives of other societies who are labouring with zeal, diligence, and with true Christian philanthropy, in their respective spheres, but who are here, as I am, to bear testimony to this great truth—and I think it is a truth which cannot be too boldly stated in the present day, that the great object of Christian missions should be that which this society, in its fundamental rule, sets before you, viz., to preach the simple gospel of Christ [cheers]. Divisions may be a necessary evil, but good may be attendant upon them; and good certainly will be, if they stimulate Christians, looking to one common object, to a holy rivalry as to which should be foremost in promoting the kingdom of their Lord and Saviour. But here we meet on common ground, as the friends of a society the labours of which, and the blessings attendant on those labours, bear practical testimony to the value of the great truths of Christianity. The time is come when the great point to be pressed upon converts from heathenism is, not whether we should worship in Samaria or in Jerusalem, but that God is a spirit, and that spiritual worship is what he requires and will accept, from whatever heart or temple it may proceed [cheers]. There is one other topic to which I will advert, though it is probable that reference will be made to it in the course of the day. We are met at a time when a dark cloud seems to overhang one of the brightest spots of the society's operations. I only allude to this for a moment, as I doubt not that it will be touched upon in the report, and by the succeeding speakers. I wish only to express a hope that this subject may be referred to in the spirit of that prayer which has just been offered up by the rev. gentleman on my right. I hope we shall not indulge in the utterance of despondency or complaint; but that we shall bear in mind the language with which the report concluded at the last annual meeting of the society, when I had the honour of being present on this platform—viz., that we should not be led by ignorance or impatience to indulge in distrust and complaint, but that this and other societies, without being cast down by any events which were occurring, should only be led thereby to increase their exertions and their prayers. I cordially concur in the sentiment with which that report concluded, believing that if that course be adopted, and if we consider ourselves only as instruments of God's overruling providence, which ordereth all things aright, we may confidently rely upon his promise that "God will bless us, and all the ends of the earth shall fear him" [loud cheers].

The Rev. A. TIDMAN then read an abstract of the report, which commenced by noticing the society's proceedings in the South Sea islands. After referring to the French aggression upon Tahiti, it stated that in the islands where the gospel had been introduced in later years, and which had hitherto been preserved from the evils of popery, the rich reward already realised had been abundant, and the pros-

pects of extended success were most cheering. In the island of Tanna, the spot on which the enterprising Williams planted the Christian standard on the day before his martyrdom, two missionary brethren from England were now stationed. It had been decided to send to China, as soon as possible, ten or twelve additional labourers, and the best endeavours were now being made to engage men duly qualified for that important enterprise. Though still called to mourn over the obstacles to the progress of the gospel in India, presented by the debasing idolatries of the country, the directors were permitted to rejoice in the progressive diminution of the difficulties with which their brethren had to contend. In South Africa the desert had begun to blossom as the rose. The stations north of the colony had been visited with gracious manifestations of divine mercy. Madagascar still remains under the cloud of that dark and mysterious dispensation which deprived the people of their teachers, and exposed them to the cruel vengeance of their inveterate and powerful enemies. Five additional martyrdoms had taken place during the year. The directors had sent forth during the past year, to various parts of the world, missionaries with their families, amounting (exclusive of children) to twenty three individuals. The total amount of receipts during the past year had been £78,460 18s. 8d.; the expenditure, £86,442 5s.

C. HINDLEY, Esq., M.P., then rose and said—In moving the resolution with which I have been entrusted, I can assure you that I feel the deep responsibility which rests upon every individual who speaks from this platform. It is not a trivial matter to direct the united minds of an audience like this, to the great object which calls us together this day. The resolution with which I have been entrusted is as follows:—

"That the report, of which an abstract has been read, be approved, printed, and circulated."

"That this meeting, in receiving the cheering intelligence which the report embodies from the various scenes of the society's labours, and in the efficiency of its diversified means of operation, feels constrained to present its humble tribute of gratitude to Almighty God, to whose love and power all real success in Christian missions ought exclusively to be ascribed. And while this meeting would regard every instance of success both as an encouragement and a claim for extended effort, it would also cherish increasingly a deep and prayerful sense of dependence on the energy and grace of the Holy Spirit, as equally essential to the acceptance and efficiency of missionary labours."

I have been struck with the varied features which the report exhibits. On the one side you have the view of China open to missionary enterprise, and on the other you have the sufferings and persecutions of our fellow-Christians in Madagascar [hear, hear]. Here you have India, a vast field, calling for extended efforts; and there you have Tahiti, which at present seems to be snatched from your possession. I was struck with the language of the report in reference to Tahiti. You say it has been the scene of your hardest trials and your brightest triumphs. I think, in the very able and elaborate discourse which we had the pleasure of hearing from Dr Vaughan, we were led to expect that frequently we should find such a combination. The church often increases most steadily and most surely in the days of suffering. It is true, indeed, in regard to Tahiti, that Providence has been pleased to suffer a severe blow to be struck against Christian missionary enterprises there; and if any person on this platform, or in the meeting, had been asked where such a blow was likely to be given, they would least of all have apprehended the quarter from which it has come [hear, hear]. But let us not despair [cheers]. When the ship is lying upon the placid water, the skill and the value of the pilot is not known. It is only when buffeting with the storms, when agitated with the wave, that his value is appreciated [hear, hear]. Let us imitate the example of the little child who was calm amidst the storm because he knew that his father was at the helm. But I feel that, in reference to Tahiti, a great duty devolves both upon you, Sir George, and myself in our places in parliament [loud applause]. I trust we shall do our duty there. It is to be regretted that the French have recognised the act of Admiral Thouars [hear, hear]. It is a stain upon the honour of France, but, at the same time, I do hope that there will be that demonstration of feeling as will prevent this measure, on the part of the French government, from inflicting that injury to our missionary exertions which at first we might fear [hear, hear]. I congratulate you most sincerely in having such an advocate of this cause in the house of Commons as Sir George Grey [loud cheers]. He has a motion on the paper for to-night, for the production of papers to show the correspondence which has taken place between the English and French governments. It may not be in his power to bring the motion on to-night, but I trust that, on an early occasion, we shall have an opportunity of seeing whether our government have taken a firm stand against France, and contended that such an aggression upon our ally should not have been allowed [hear, hear]. I may be permitted to remark that I feel the weakness of our cause in the *tu quoque* argument which France may use. She may say, Why are you so uneasy about our meddling with this little lamb, when you have stolen a large sheep [laughter and cheers]? You find fault with us, but what have you done in almost every part of the world? You have thought nothing of trampling on the rights of civilised nations, and why do you complain of us? I hope, however, that the time will soon come when the moral feelings of the whole world will stamp the act of a mighty nation with such injustice as shall prevent the damnation to which it has led from being continued [cheers]. In all the efforts, Sir George, which you are making in parliament with your moral discretion, you shall have my humble and feeble assistance [cheers]. I was delighted to hear from the report that your

missionaries in Tahiti have not acquired possession of any land [hear, hear]. They have thus shown the Tahitians that they desired not the land, but them. They have followed the maxim of the apostle Paul, when he said, "I seek not yours, but you" [cheers]. I can assure you this is not a trifling matter. I know well that when the New Zealand company was formed insinuations were thrown out against the missionaries, as if they had sought to possess themselves of land, and went to foreign countries for selfish purposes. Let us avoid the very appearance of evil. Sincerely did I rejoice when I found that declaration in the report. In these troublous times I trust we shall see the hand of God, and that amidst all the trials and sufferings to which our fellow Christians in the South Seas may be exposed we shall realise the fulfilment of that promise, "I will make them to know that I have loved them" [loud cheers]. The resolution which I have to move states that, notwithstanding all the success which has attended missionary labour, this society desires to recognise in it the great hand of God. We are merely the instruments. Moses struck the rock, but if the Almighty Power had not sent out the water, vain would have been the blow. When Moses lifted up his hands, there appeared no connexion between that movement and the success. The great result was owing to Him who "doeth as he will among the armies of heaven and the inhabitants of the earth, and none can say unto him, What doest thou" [cheers]. Let us always live in this dependence on divine energy. We may plant and water, but unless God give the increase our efforts will be vain; and when our labours are crowned with success we ought to be grateful to God. I trust we shall show our gratitude, not merely by passing a formal resolution, but by using those means which God has placed at our disposal in order to carry out the great work intrusted to us [hear, hear]. In the financial statements of the report allusion was made to the manufacturing districts in which I reside. In the sermon to which I have already alluded I was struck with some remarks of Dr Vaughan, bearing on this subject. I could not help thinking of a remark frequently made by individuals who, having attended a place of worship, retire and say, "This preacher knows something of my life—he intended particularly to refer to me in that sermon" [laughter]. One would have thought that Dr Vaughan had seen the workings of my mind, balancing my duties between the difficulties of the case, as regards the peculiar circumstances of our neighbourhood, and the great call to assist in these efforts. But it is in this time of difficulty that the Christian character will be established; it is only when our principles are tried that we can really tell of what metal we are made [cheers]. Let us, therefore, go on steadily and zealously in the work in which we are engaged [loud cheers].

The Rev. E. BICKERSTETH, in seconding the resolution, said—Sir George, we have laboured together in promoting the cause of missions almost from our early years [hear, hear]. I ought, therefore, to rejoice in doing what in me lies to support a beloved friend in presiding on this occasion; and, amidst the pressure of many engagements on every side, I do rejoice to come forward and give the testimony of a clergyman of the church of England to our sense of the value of the labours of the London Missionary society [cheers]. I have been a member of this society, I think, for twenty-five years; and in a period when heathen darkness covers our earth to such a vast extent, I have always felt that, while the great doctrine of a crucified Saviour, and of salvation by grace, through faith unto holiness, is proclaimed, by the missionaries of this society, I can rejoice in aiding its efforts [cheers]. But the French aggressions on Tahiti have especially stirred me to come forward and testify my sympathy with your trials, and my hearty prayers to God, that it may please him by these trials to give a more abundant blessing to your labours [hear, hear]. I deeply feel that this is one of those schemes by which popery is now seeking to spread itself through the world [hear, hear]. We feel its influence over all our missions, and it has become more and more necessary for us to rally round our common protestantism—it has become more and more necessary to unite together in defence of the great principles of the reformation [cheers]. I cannot but feel that we have, all of us, need, great need, to be watchful over our own spirits in this matter. Bitterness against conscientious dissenters on the one hand, bitterness against conscientious churchmen on the other hand, naturally tends to divide; but, by the grace of God, they should tend to bring those who love the Lord Jesus Christ in sincerity more and more together; let us labour, then, that they may bring us more together as one in Christ [cheers]. I cannot but rejoice in that effort which is making to promote Christian union [cheers]. I cannot but rejoice in the great principles which have been avowed by my brethren in the ministry, chiefly of other denominations, as principles of union. But I would guard my dissenting brethren against supposing that tractarianism is the characteristic of the church of England. It is opposed to the church of England; it is as yet, blessed be God, but a small party, wholly opposed to our standards, very energetic, very dangerous, full of exertion in a thousand forms, but yet a limited body, and, by the blessing of God, we will withstand its efforts [cheers]. I feel the unutterable importance of our uniting in the promotion of those great objects in which the members of all denominations who love our Lord Jesus Christ are agreed. We need a restraint upon our hearts, and a restraint upon our lips. In the ardour of opposing what we think wrong, we may multiply needless divisions. May the God of all grace give us more and more to walk in those things in which we agree [cheers]—where-

unto we have already agreed; let us walk by the same rule, let us mind the same things [hear, hear]. Oh! let our object be, not the magnifying of our church, not the magnifying of our dissenting system, not the magnifying of some particular favourite doctrine, or some particular favourite discipline, but let our great object be the magnifying of the Lord Jesus Christ, that all men may be drawn unto him [cheers]. Yes, Christian friends, let us adhere not to the traditions of man, but to the word of the living God, and to those great doctrines which have ever been drawn from that word by faithful Christians—regeneration by the Spirit of the living God, justification by grace through faith, the infinite love of the Father, the unsearchable riches and grace of the Saviour, the teaching, sanctifying, and converting power of the Holy Ghost, the free gift of eternal life in Christ Jesus. I feel that in naming these topics, I name things in which all my beloved brethren are agreed. Let us then seek to spread these truths in our own land, and through the world [loud cheers].

The Rev. J. J. FREEMAN then rose, and spoke to the following effect.

It has been my privilege, since the last annual meeting of this society, to visit its stations in the West, and I feel quite aware that on the present occasion it is reasonably expected of me that I should endeavour to render some report of that visit. A chasm has been purposely left in the valuable report just read, which it is my task to try and fill. I shall be forgiven for the expression of a wish that I could do it in a manner somewhat equal to the rest of that work which my efforts are designed to complete. Yet, important as I feel our mission in the West to be, and ample as that field is for the ambition or the discursiveness of any speaker, I could not forgive myself if, in supporting a resolution for the adoption of the report read, and containing devout recognition of the hand of God, I wholly omitted a reference to some other themes which that report embraces [cheers]. My deepened interest in the churches in the West cannot make me feel the less for bleeding Madagascar, amidst whose thousand hills and fertile plains I passed some years, and with many of whose honoured martyrs I have been personally intimate [hear, hear]. They are men whose names I love, whose memory I cherish, and whose memorial is on high. It is a long dark cloud that continues to roll over that beautiful but afflicted land; and even the patience that adores the hand, which for inscrutable purposes suffers the wicked to triumph there, and the blood of the just to flow, may be permitted to ask, with the cry of many souls beneath the altar, "How long, Lord?" White robes are given them; and we, their fellow-worshippers, are commanded to wait till the noble army of martyrs is completed, and the time of vindication shall come [cheers]. Then He, for whom they counted not even their lives dear to themselves, shall come forth—the Prince of the Kings of the Earth, wearing by right his many crowns—before whom every knee shall bow in homage—and every voice of a wearied, but regenerated world, shall shout, "Come, Lord Jesus" [hear, hear]. Farther to the East I look again; and if, on the shores of Madagascar, I shed with this society the tear of unfeigned sympathy, there over India and China I offer my devout congratulations, yet not unmixed with fear and trembling. There is, indeed, a wide door opened, but who is sufficient for these things? Where are the commensurate resources? What section of the Christian church is equal to the vast demand? We are not fully prepared to go up and possess the land. The load of responsibility which rests on our country has long been fearfully great; and this movement in providence has immeasurably added to it. Well, it is a test for the spirit of Christian missions through Christendom [hear, hear]. The sincerity of the prayers and vows of the churches of Europe and America are hereby put to a trial. If they have really longed for the conversion of the world—if they have truly yearned over the millions of idolaters in the East—now let them arise and gird on their armour, and quit themselves like men, who as faithful servants of the great Master, only wait the intimation of his will, and are prompt to execute it [loud applause]. But then again, amidst the vastness of China, and the almost overpowering magnitude of that subject, I dare not lose sight of that little gem of the southern ocean, Tahiti [hear, hear]. Poor Tahiti! Poor Pomare, thy unoffending sovereign! Was not the diadem of France sufficiently brilliant without depriving thee of thy little gem? And being wrested from thee when thou wert little able to resist the unsparing hand, will that diadem now shine with richer lustre by this addition [hear, hear]? The beauty of the gem is lost by its transference to another hemisphere, and to another brow [cheers]. I envy not the laurels of the man who seized it—I could not call him great. But I denounce it as an outrage inflicted on humanity. It is an insult to protestantism [hear, hear]. It is a mockery of liberty and a reproach to a great nation. But it reads to the world in this the nineteenth century a lesson as to the alliance between Romanism and infidelity, and the rampancy and wantonness of that combination, when content to give their power to the apocalyptic beast; and of what may be anticipated till the sound is heard, and the fact realised, Babylon the great is fallen [cheers]. But I forbear. These and other topics in the report which should be noticed more fully will be justly treated by the speakers that follow. At once, therefore, I solicit the indulgence of the meeting, while I bear my humble testimony to much that I have witnessed and examined in the West. So long had our mission been established in one portion of that field, British Guiana, and so rapidly and largely had they increased in another portion, Jamaica—so complicated were some of the

details of our operations, and so desirous were our missionary brethren themselves of a visit from the directors at home, that the directors of the society deemed it wise to resolve on sending a deputation to those regions, and their hope was that I might in some measure fulfil their wishes [cheers]. I have cheerfully made the attempt. How far I have succeeded remains yet to be ascertained by the results of the visit. But I may be allowed to say at once, that everything I saw and heard, aye, and everything which I did not see and hear [laughter], confirmed in my own mind the strong conviction I felt as to the wisdom of the abstract measure of a deputation [hear]. I am thoroughly satisfied that it is a sound measure for societies at home to visit occasionally their spheres of labour, and the labourers in those spheres abroad, by such a means as that which a deputation affords [cheers]. And I strongly commend to our society, and other kindred institutions, the adoption from time to time of a similar measure [applause]. And it was indeed with inexpressible delight, that having been safely conveyed, within little more than three weeks, by a noble vessel, across the Atlantic, I found myself firm on the luxuriant plains of British Guiana, and then amidst the magnificent scenery of Jamaica, and mingling with congregations of men so lately in bondage, and now so free, so happy, so grateful, so capable of appreciating the blessings they enjoy [loud applause]; so worthy of all that humanity, justice, and religion have done for them, and so manifestly affording the earnest of the future prosperity of those countries—the industrious, sober-minded, and increasingly intelligent and religious peasantry of those portions of the British empire. Some of the very names they give their properties illustrate all this. To have witnessed the gratifying and rising condition of those people was an ample reward for the toils and anxieties of the voyage, and the tour, and the absence from family and home [applause]. To me it was the more deeply interesting—for I had seen slavery. I knew it as it existed in Madagascar. I saw it in Mauritius, and the colony of the Cape, and in both I had seen apprenticeship too—that anomalous thing which neither master nor apprentices ever comprehended [laughter], but of which the poor negro himself has often said in his perplexity, "Dem say we slave no longer, and yet we no free. Oh, dem buckra" [cheers]. And so, having seen both slavery and its twin sister apprenticeship, I rejoiced to be permitted to see freedom, and to examine its working and bearing among those same people, and to watch among them the progress of Christian institutions. I cannot but advert to this subject, and on this occasion, because it is so intimately blended with Christian missions. And although this is not in one sense an anti-slavery meeting, I am sure in the highest sense it is. I stand on an anti-slavery platform, and our meeting is presided over by an anti-slavery chairman. How could I but feel, and entertain strong convictions too, as in my visit to Jamaica I passed along the shore, and quite in sight of Cuba, Porto Rico, and Hayti. The last indeed is free, but without the Christianity of Jamaica, and so without its peace or its prosperity. Cuba and Porto Rico have neither its freedom nor its Christianity; tyranny, oppression, fear, anguish, and death, are there, the doom of the wretched captive. While slavery lasted, Christianity could not flourish in our colonies; and now that slavery is abolished, Christianity does flourish [cheers]. Often when I entered the well filled mission chapel, and from the pulpit surveyed the crowded audience, and saw the attention of the listening throng of men, and their families well clad, well behaved, eager to listen, to understand, to believe, and be saved; I have felt the tear of grateful joy burst forth in the recollection that these men, these women, these children, were lately chattels in law [hear, hear]—now free, and grateful, and industrious, and happy—many of them pious and devout, an honour to a community, the joy of our missionaries, and the destined crown of their rejoicing in the great day [cheers]. I loved my country the more because she had set them free; and the blessings of them that were ready to perish came upon her. The emancipation of her slaves was indeed a gem in the diadem of Britain. May the glorious example be soon imitated by other lands! It will not be expected of me to touch on this occasion the question of the commercial aspect of the experiment of emancipation. My business is with its social, moral, and religious consequences. There is its great and all-sufficient vindication, and I would say its triumphant recommendation [cheers]. I will leave to others to discuss, and perhaps on other occasions, the property interests of the question. But of this I am certain, that if that be good which brings the largest amount of happiness and morality to the largest number of men, then the measure has succeeded, wonderfully succeeded [applause]. That some individual proprietors have suffered loss cannot be denied, but the vast masses have been the gainers, and it is high time they should be. If a general view be taken of the results of the change, the happiness which it has poured into the bosoms of tens of thousands, the peaceful cottages, and hamlets that are rising, many of which I visited; the new scenes of domestic and social peace and enjoyment I witnessed; the multiplying signs of intelligence, comfort, and improvement; then there bursts before us, not the fictions of a poet, but the sober and delightful realities of Christian truth, which not the pen even of a Montgometry could fully describe, though it once told well the darker scenes of the picture [hear, hear]. For how much of all this we are indebted to the efforts of the humble Christian missionary teacher no man can calculate. Happily when freedom came, the restraints of the gospel, and the moral influence of the Christian teacher were there, and now a wide experiment, such as the world had never witnessed be-

fore, may challenge an impartial investigation by any government or society on earth. One feature in the character of the churches—the mission churches, made up of the emancipated men, is their liberality. They had speedily learnt the great lesson of Christian liberality. I look with admiration on the large amount they have so cheerfully contributed, and are contributing, towards the support of institutions of religion. They have received freely, and they give freely; I know not the sum total raised by them, since 1834 alone, in connexion with missions of various denominations in Jamaica and Guiana, but surely it cannot be less than the magnificent sum of £250,000—a munificent voluntary effort for church extension [cheers and laughter]. Of course I am not now speaking of one society alone; I include all, and I think I am far within the limits [hear, hear]. But so far as this society is concerned, there is one fact I must name, as it proved to me the liberal spirit of the people under the judicious guidance of their ministers; they cheerfully paid, and more than paid, all the expenses connected with my visit as a deputation, so that no portion of it should fall on the funds of the parent society [cheers]. A circumstance which, I flatter myself, proves tolerably well that the measure of a deputation was acceptable, and with all humility, that the party composing it—now addressing you—was not very unacceptable [cheers]. And here may I express one word, for it deserves many, as to the gratification I felt in the courteous and fraternal manner with which I was welcomed, not by our own missionaries alone, but by those of all kindred institutions [hear, hear]. The very day I landed in Jamaica, I received an invitation to attend the meetings, they being about to be held, of the presbyterian body, and though unable to accept the invitation, I had much pleasant intercourse with several of the excellent men of that body [cheers]. The Wesleyan brethren offered me, through their chairman, the use of their chapels, during my visit in Jamaica, and twice within the spacious walls of their noble edifice in the Parade, I had the privilege and delight of preaching to vast audiences of the Hebrew community of Kingston [hear, hear]. And our baptist brethren were not a whit behind the very chiefest of those who gave me welcome, not as a spy, an enemy, or a partizan, but a fellow-labourer in the great cause; and with some of them, whose names are familiar here, Knibb, and Abbot, and Clark, and Oughton, and Wood, I had considerable intercourse, and I am not aware that I contaminated them, or that they contaminated me [hear, hear]. I dare say that they love immersion as much as before, not at all an unpleasant thing in a warm climate [laughter]; but we did not touch that question; and I love infant baptism, though not baptismal regeneration, as much as before; but we did not touch that point. On some grave and important points we did converse, and I think frankly on both sides, and I could not but wish that there were others on both sides, men speaking the truth in love, to converse on our litigated matters still more fully than I had leisure to do; some mistakes would roll away, some errors be corrected, and great benefit accrue to the cause of Christianity there, and of Christian missions in general [cheers]. I trust I may be allowed to say, and I feel bound to say it, not to the disparagement of others, but in vindication of our own, that our brethren are men of peace, as well as zeal. They may have differed, in common with others, from some of the brethren as to the working of certain systems, or parts of systems, or plans of proceeding; but as a body of men, they are neither factious, envious, unreasonable, or disappointed [hear, hear]. God has smiled on their labours, and any society might be thankful to accept them as faithful, diligent, self-denying, and successful men. All may not be equal in talent, enterprise, temper, prudence, or efficiency. We never pleaded that they were angels, but agents; and they are men of like passions with others, and so, no doubt, share the imperfections inherent to poor humanity; but they are doing a great work—they are worthy of the confidence of the society, and their testimony is worth the patient hearing and impartial examination of all [cheers]. To give a public and definite opinion on the religious state of the mission churches, would be a delicate and a difficult task. Yet I must confess my full conviction is, that a large amount of real, though not of highly enlightened, piety exists among them. As a whole, I am not impressed with a belief there is any extraordinary piety, anything approaching to the miraculous, either in our own or any other religious community there [hear, hear]. The one characteristic feature is attachment to religious ordinances. The vast majority seems to act as if under some common and powerful impulse, as though they must have their own minister, their own chapel, and be identified with a religious party, and do something to sustain it by personal effort and sacrifice [cheers]. With many, I fear, this is all. There is, however, a large average amount of good moral character—a surprisingly happy amount, considering under what disadvantageous training they had been placed. I could not say the moral character is of a high order. It is negative, rather than positive—there is the absence of glaring vices, rather than the presence of impressive virtues. There are many, too, of whom the pastors stand in doubt, and yet against whom no tangible evidence of dereliction can be found [hear, hear]. I apprehend the truth is, that such pastors as are most anxious for the exhibition of spiritual religion look with most anxiety on the state of things at large, while those of a more sanguine temperament, whose hopes are more easily raised, regard the state of things with more satisfaction and confidence. My conviction, also, is that the present condition of the churches is not permanent or final. The transition state is not yet completed; but the changes are working favourably. As intelligence spreads among some, others begin to

to seek it for themselves, and this again acts upon others; and I cannot but entertain the hope that if directors and committees will be faithful to their trust, and right men and measures be employed, with fidelity and diligence on the part of the agents—that within a period of five or seven years there will be far more substantial reason to rejoice over the mission churches than even the most sanguine can now find [applause]. On the other hand, I have my fears that, smiling as many things now are, there may yet be disastrous results, unless wise and prompt measures be employed; so that that which is crooked may be made straight, that which is lame healed, and that which is found lacking made whole [cheers]. After these general observations on the state of the missions, may I be allowed to advert very briefly to a few particulars? I commenced my tour in Demerara, where I found springing up an important institution for the training of native teachers and catechists, under the diligent care of our respected and devoted missionary Mr Wallbridge, and where a new chapel is immediately wanted to meet the growing demands of an increasingly populous city, and the desire of the people to hear the word of God placed before them with fidelity and simplicity [hear, hear]. In George town, also, I had the delight—and it was great delight—of visiting my old friend Mr Ketley, formerly the society's faithful and laborious agent there. He occupies a large field of labour, and is indefatigably and successfully occupying it [cheers]. Few missionaries have been more honoured in doing good, and there are few stations, in my opinion, of greater usefulness in Great Britain, or any part of the world. It was a cheering Sabbath which I spent with him, and among his schools and people. His wife too is among those who are fellow labourers in the cause, and worthy of great esteem. My excellent friend is perhaps a little too tenacious on the question of independency. I say this with all my love for it, and for him. He is sincere and earnest. I honour him for his convictions, and I commend him and his flock to the affectionate sympathies of the friends of the society, and the churches at large. His people showed much kindness with reference to Madagascar. Among other things they contributed £50 for a boat to be employed in aiding the escape of the persecuted native Christians from Madagascar. I felt a deep interest, too, in visiting the congregation formerly under the care of our devoted but martyred missionary, Smith, of Demerara [hear, hear]. Many of his old friends came round me with expressions of the liveliest joy and gratitude, in the recollection of his faithful and incessant labours on their behalf. Among these were men who oft had traveled all Saturday night that they might obtain his instructions on the Sunday morning; and then hastened back to the estates where they were slaves, cut their due portion of grass on the left, and reach home by the allotted time, and yet on the Monday morning were flogged and placed in the stocks for having dared to attend the missionary [hear, hear]. And here may I state a fact honourable to the negro character. I conversed with many who had suffered this harsh treatment, and on whose backs are still the marks of the lacerations they suffered, for no other crime than such as that I have named, but I have never heard one vindictive syllable escape their lips [cheers]. They often recur to the history of the past, but only to thank God for the happy change which they now experience in their privileges and condition [hear, hear]. How changed the scene! Now they can assemble in broad daylight, and bring their wives and children, and call these their own, as they never could before—they crowd to the sanctuary, listen to the sounds of mercy, and none dare to make them afraid [applause]. On the west coast an excellent missionary, Mr Scott, is rearing a suitable and substantial place of worship, at the estimated cost of £2,000; this sum the people are raising by their own efforts. Every dollar the result of personal labour. We held a missionary meeting there during my visit; and when the people had heard our plain statements respecting the demands made on the society from various quarters, where the people are less able to contribute than they are, they at once responded to the appeal of their minister, and offered to relieve the society from the promise of its donation of 100*l.* to help them in building their new chapel. "By an additional effort," said they, "we can raise the sum ourselves, and we waive our claim for the 100*l.* Yes, Massa, we able, we will" [loud cheers]. It would be long and tedious to specify every case; I pass to Berbice. In the principal town there I found a great and glorious missionary work in progress. Few men are more abundant in labours—persevering and systematic labours—than our missionaries in New Amsterdam. There, also, the people are raising an excellent chapel. Within two years they contributed specifically for it 2,500*l.* It will cost double that sum, and they will raise it all [cheers]. The people determined on building, not a slight and flimsy structure, just to last them one life-time, but for their children also—such an one as a poor pious sufferer, Fitzgerald (of whom you heard a year or two ago, remarking, as he paid his money, "God's work must be done, and I may be dead,") described to me, "We want build chapel, Massa, large, strong, make him last for ever and ever. Amen" [laughter and cheers]. It displays, also, the liberality of the people, that at another station, Rodborough, in Berbice, a chapel has been reared at an expense of 3,500*l.*, including school and dwelling-house. Others, also, are in progress, and others are completed, and of which I could find much to say, but time would fail me. From British Guiana and its vast alluvial plain I crossed to Jamaica—the beautiful, magnificent, and salubrious island of Jamaica—with its stupendous mountain ranges and luxuriant plain of

rich colonial produce. My only difficulty as to this branch of our mission is, to comprise what I wish to say within a reasonable compass. If the success attending a missionary enterprise be a legitimate proof of the divine approval of the measure that introduced it, and the means that have carried it forward, that proof is incontrovertibly there [hear, hear]. I do not mean that I would try every individual station by that test, but I speak of our Jamaica mission as a whole. And I do not fear to say it has been a blessing to Jamaica, and will be a blessing still [cheers]. Possibly, if all the other societies which were there before ours obtained a footing in the island, had doubled their energies, every thing might have been done for Jamaica that could have been desired. But episcopalians who were there left ample room for nonconformists, Moravians left ample room for Wesleyans, Wesleyans for baptists, baptists for presbyterians, and presbyterians for independents; and still there is work enough to be done, and ample space for all, without any party wishing another to be out of the way [applause]. Few spots exist in the world more favoured by a zealous Christian ministry than Jamaica; and I am sincerely thankful for it. In the progress of the great cause of emancipation in the world, for onward that cause must proceed [cheers], many eyes will turn towards Jamaica. Its prosperity will accelerate the freedom of other lands, and that prosperity is identified with the progress of pure and enlightened Christianity [cheers]. May I add, that I think, for the religious interests of Jamaica—for truth, peace, and prosperity—one great desideratum is, a visit from some of our wealthy, intelligent, and religious lay gentlemen [cheers]. Just let them pass the winter months there, a delightful escape from English inconveniences, as I found it [laughter], instead of a tour of mere gratification along the Rhine. Just let them cross to Kingston, pass Mont Diavolo, and feast in the rich and varied scenery of those enchanting regions, and the good they would effect is incalculable, even though it might not be all they wished. But by advice to teachers and pastors, the expression of sympathy, the mingling with the congregation as a practical measure, under all the circumstances I have alluded to, I am convinced it might do more good than all the speeches made on the platform of Exeter hall, or the pamphlets that issue from Pater-noster row [cheers]. One important thing I must be allowed to add in relation to our mission churches in the West. I anticipate their being in a position to support themselves ere long without pressing on the funds of the parent society [loud cheers]. Many of them have become so already—some resolved on it while I was there, others are approaching to it, and all are honourably desirous of it. With few exceptions, I think they will shortly be self-sustained, so that the resources hitherto expended on them will henceforth be available for other fields [applause]. In conclusion, I would say, this society has ample reasons for devout acknowledgment in the manifest blessings which God has bestowed on the labours of all its agents in all that part of the missionary field which I have been permitted to visit [cheers]. Had the society existed for nothing else than to do what it has done in Guiana and Jamaica, it has existed for great and noble objects, it has accomplished a service worth existing for [applause]—and it may at this moment turn from the dark and afflictive scenes of Tahiti and Madagascar, and rejoice over the bright and prosperous scenes of the West—there thank God and take courage [loud cheers].

The Rev. W. BUNTING said: I have the pleasure of moving the following resolution:—

"That this meeting most cordially unites with the directors of the London Missionary Society in thanksgiving to God for the termination of war between China and Great Britain, and for the greatly enlarged facilities secured by the treaty of peace for the introduction into that vast empire of the multiplied blessings of Christianity. It reviews the various preparatory labours of the society on behalf of China through a period of nearly forty years with sincere satisfaction, and it hereby records its hearty approval of the measures adopted and contemplated by the directors for strengthening and extending its Chinese missions."

You will remember that the Apostle Paul has an expression which our Bible translates, "being of the same mind"—an expression descriptive of the character and duty of Christians in reference, doubtless, not only to the claims of personal godliness, but to those of a public and general Christianity. Perhaps that phrase might be consistently and not incorrectly rendered "minding the one thing;" and, at any rate, I believe that verse contains another expression, which, connected with the one to which I have referred, and which I have thus ventured to translate, will indicate the concentration and singleness of purpose, as well as its identity among all Christians, which ought to characterize the churches of Christ in every age. The whole mind of the true and living church of Christ seems to be just now possessed and filled with the threefold conception and design (we may call it single in one respect, yet it is certainly threefold) of Christianizing the world; to that end resisting the intrusions of anti-Christ, and (as among the best means of counterworking and witnessing against error) inviting all the children to all the churches of the truth. I have a great opinion of the heads which surround me—[Hear]. I am surrounded by a forest—a Lebanon of heads—[hear]; but I do not believe that the greatest of them all, not even Dr Vaughan himself, can carry more than these three ideas; and, if I can but hope for the patience and candour of the meeting, I shall endeavour to make these ideas understood—[Cheers]. We are of the same mind, then, at last, of one mind and purpose, with relation to the unseen world of crimes around us—[Hear, hear]. We are set, by the grace of God, upon giving them the Gospel; and one peculiarity of the movement within the last few years is, that, when we speak of missions, we do not now act and feel as

if we were speaking of projects rival to, or separate from, the state system of Christianity, but rather of one development of Christianity, one branch of church agency, one principal part of the church's business, one great design of Christianity itself. The lost of mankind are a part of the flock of God; they stand as truly in relation to the entire flock as do those, unhappily at present but a minority, whom the grace and Gospel of God, our Saviour, have recovered and brought to feed upon the pasture-commons of the church—[Hear, hear]. The lost are a part of the sheep, a part of the flock, and, therefore, a stated provision for their recovery is, I apprehend, an essential function of the Christian pastory; and that not only with respect to the Wesleyan and the Independent departments of the ministry, but over the whole world. I need not remind my Christian friends here how steadily the theory of a true church was acted upon by the primitive Christians, not only before, but, you will remember, quite as much after, the churches had risen and were edified by settled constitutions, or by regular pastors. Peter himself, the prejudiced Jew, was employed to open the door of faith to the Gentiles, to preach the Gospel to the regions beyond, and to be, as it were, the bannerer of the church; and let me say, without any invidious reference to another section of the church of Christ, or to its demands, that the simple reason why the missionary agents of the primitive times never dreamed of setting up an independent missionary machinery, which has been somewhat sarcastically called a missionary society machinery, was, that they never dreamed of desisting from the missionary work until the world had been converted to God—[Cheers]. Would to God that this theory had been maintained and acted upon throughout! But the neglect of the heathen, from being one cause, probably may become a very effect of the corruption of Christianity. What does not the world owe in this respect to Christianity? or rather, I would say, what has not the world to complain of with respect to a Christianity falsely so called? With a show of Catholicity—I speak now of almost the only Christianity which the world for many centuries had fully recognised—with a show of Catholicity, with some appearance of missionary action, with some instances of missionary zeal and fidelity, which charity can well afford to allow, yet I imagine that the peculiarities of that system were so essentially adverse to true missionary enterprise—its dogma of salvation by works, which, preached to a world of heathen sinners, who had all their lives been neglecting the works by which alone the theory could be justified, its monastic principles, its retaining the Scriptures in the hands of the priesthood, its denial of all evangelical truth, its enormous expenditure of wealth upon the mere pomp of its apparatus and worship and upon the mere perfection of its architecture; all these I look upon as features essentially adverse to the great missionary design of evangelizing the world—[Hear, hear]. On that last point, the point of the enormous expenditure of wealth upon the mere decoration of the system when the world was perishing around us, I will tell you an anecdote; I remember a story of the great Frederick of Prussia, to this effect. On taking possession of the city of Prague, he visited the cathedral, and among other decorations of the building he beheld twelve figures in rich golden habits, arranged around the altar-piece. "Pray who are these?" said he to the sacristan. "Sire," was the reply, "those are the twelve Apostles." "The twelve Apostles!" said Frederick, "then I must tell you, you are putting them to a very wrong use. If I understand the matter, their master sent them into the world to spread the Gospel in the world, and here you have got them in a work of your citadel. I will have them beaten down into ducats, and convert them to the purpose for which their master intended them"—[Hear, hear]. The Christianity to which I have thus referred has left the ruin of whole generations of mankind (unvisited by any Christianity at all) to be accounted for by Christianity, and to be in these latter times charged, as it has been wrongfully charged, upon the arbitrary decree of God, instead of the unfaithfulness of his church. We have some right, retrospectively for the sake of the world which we pity, to complain of the Popery which has assumed the name, and then vitiated the purity, of our beloved religion. Thank God for the Reformation! The Reformation restored the truth, which not only went to make the church holy, but also to renew it with a holy impulse and ambition, and with a mysterious master power to make the world holy. And yet I think Dr Harris has observed, with great truth, that the Reformation did but half its work; and my brethren and fathers around me will pardon me if I say that the Reformation, even so carried out as it was by their noble Puritan ancestors, did but half its work. We owe it to Methodism, Sir George Grey; we owe it to that great revival of the life of religion within the system of the venerable church, and within the equally orderly and beautiful systems of nonconformity; we owe it to the revival of Christianity by the instrumentality of Whitfield and Wesley, and their coadjutors, that the church has returned to its proper vocation, and has established itself upon its proper basis—that it has taken up the fragments and broken links of apostolic succession. You are doing the missionary work, and are doing it well. You are doing our work, because you are doing the work of Jesus Christ. The resolution states that you regard with peculiar interest particular fields of missionary labour, in which God has especially honoured your society. I look upon many of them with pleasing, or, at any rate, with very stirring emotions. Whether we look at their religious state and prospects, their geographical position, their political relations, or at any other secular considerations, I cannot but view them

with feelings of the deepest interest. For instance I turn to Africa; and, though the missionary stations in the South of Africa are but specks in comparison with the vast territorial possessions of Mahomedanism and heathenism beyond, still they are very important as being next to the interior of the most neglected quarter of the globe. I associate Africa not only with the prospective reformation of the greatest national wrong which man ever endured from his fellow man, but also with the most interesting enterprises of civilization and of discovery which could have been undertaken during the last few years; and that it is remarkable that those two objects are in a fair way of being accomplished, in direct subversion to, and in connection with, your religious missions; not the light of enterprise, not the light of science, but chiefly the Gospel of Christ, is penetrating the darkest population of the earth—dark, as to themselves—ignorant, dark, and unknown as to us; there civilization, and agriculture, and letters, and social order, and happiness are being progressively and triumphantly established—(Cheers). Christianity has, we must acknowledge with pain, its merely nominal professions; has them not only in scattered individuals, but in vast and highly organised communities; has them in so-called Catholic churches—churches which profess to absorb all the Christianity in Christendom, while yet renouncing almost all that is vital and important in the Christian system. And we are obliged to be of the same mind in reference to the unhappy emissaries of this system. I refer of course to Popery under both its Romish and its Anglican title. The tactics of that system are changed, and this has obliged you to change your policy in relation to it. It no longer pours derisions and mockery upon missionary labour, missionary daring, and missionary zeal; but it has commenced a clumsy counterfeiting of them. Its agents are actively plying the converts with all the machinery of a coloured apostasy, and seeking to supplant a living and intelligent Christianity by one which I am obliged to pronounce utterly mindless and mechanical—(Cheers). Now, I shall not advert to the descent of Puseyism upon India; upon our church missionary friends, if they would tell us the truth; upon our Wesleyan friends, endeavouring to seduce them from their allegiance to Methodism; and I doubt not, equally addressing itself to your own missionaries; but I advert with peculiar alarm to the case of Popery proper, if I may use the term “proper,” when the whole transaction is so improper—(hear, hear), as exhibited in its aggressions upon Tahiti. Why do I sympathise with the feelings of the fathers of this society in relation to the outrage upon that island? Not, I candidly confess, so much for the sake of liberty and peace as for the sake of truth, and holiness, and salvation—(Hear, hear). What is to become, I do not say of your devoted missionaries—I do not say of their well-earned rewards—but what is to become of evangelization—the great end about which we are of one and the same mind? What is to become of Christianity? What is to become of the safety of souls in that great archipelago, if Popery is to supplant your blessed Calvinism, as you call it? We Wesleyans simply call it by another name—we call it Arminianism. If, I say, your faithful and effectual preaching of salvation by grace alone is to be superseded and set aside by the wretched Christless, soulless, sacerdotalism of Rome? For the constancy and steadfastness of your converts in Tahiti, I have confidence in God, especially when I remember the martyrs of Madagascar—(hear, hear); but when I think of the myriads who occupy unrecognized and unreclaimed territory—of the myriads of Polynesia, China, and elsewhere—the myriads of heathen whom the ministry of pure Christianity, through the instrumentality of this and of other societies, was in a fair way to have reached and reclaimed—when I think of them, when I behold them stolen upon and circumvented by a Christianity falsely so called, just as the word of God was hovering over these heaps of slain humanity, and the spirit of God, coming from the four winds of heaven, to breathe upon these slain that they might live; when, instead of hearing of this delightful work, I hear of a sort of galvanic process, by which a system that makes no use of the truth, and which has no promise of the spirit—(hear, hear)—for that is the main thing. I stand here upon this platform to maintain that it is not the truth which saves, except instrumentally, but the Holy Ghost who saves; and Popery has no promise of the Holy Ghost, and Puseyism has none. When I hear of the sort of galvanism by which a system that has no promise of the Spirit, and which makes no use of simple gospel truth, will cheat men into the mockery of a sort of convulsive devotional life, and yet leave them, as it has left the popularised masses of Europe, in spiritual death and moral corruption—(“Hear, hear,” and cheers); when I think of all these—Dr Vaughan, after his admirable sermon yesterday morning, must forgive me—but my feelings are not those of hope and confidence; I am rather disposed to take Mr. James’s advice to Sunday-school teachers a little while ago. I am alarmed, not merely for the liberty of nonconformity, or the liberty of Protestantism, but for the salvation of the souls of men—(Hear, hear). I sympathise with this meeting. I congratulate you, Sir George, for your promised interference on behalf of this noble society. I trust that all evangelical Christendom, uniting on all those higher grounds which I have ventured to expose, will combine in the adoption of all proper, and especially of all spiritual, means for resisting the aggressions of Popery—(Cheers). There is one thing which is necessary, in order that we may be successful in resisting the intrusions of Anti-Christ. I believe we all, with one and the same mind, yearn

for Christian union; and while yet we yearn for it, blessed be God, this morning we have it—(Cheers). This platform, like many others which we have had the pleasure of treading during this genial month of May—this platform affords an earnest of that practical Catholicity of which, I trust, some may be spared to witness the full and glorious fruition. There is only one point of view, and that is the one which I announced to you in my simple outline, in which I desired to congratulate your being come to one and the same mind upon that question, I mean in relation to truth, not so much as it regards kindly feelings (though we know that that is a spirit of truth, without which truth itself is dead in the soul of a man) as in relation to truth itself, we all maintain our different opinions. You are Calvinists—Congregationalists—most respectable Whigs. I know what the country owes to Whiggery, and I respect it on the ground of its past deeds—(Hear, hear). I, on the contrary, am a staunch Arminian—a pretty stiff Episcopala-Presbyterian—a most ferocious Tory—(Hear). We differ, and yet I believe we agree; and on what principle do we agree? On what principle do we unite on these occasions? I always look upon the missionary platform as a step higher into the light of heaven than even the platform of a Bible meeting, because in associating to promote one particular scheme of usefulness, we virtually recognize each other’s specific teaching and ministration, as containing all that is vital and saving in the Christian system. We unite on this occasion to show that the principles on which we differ are, in our solemn and deliberate estimation, subordinate, admitting of postponement without compromise; and that, on the contrary, the principles on which we agree are supreme and essential. Well, then, I say that our meeting together in this way from year to year is a practical vindication of the supremacy of truth. What would the refusal to unite say? What would it say practically—a refusal which many give, acting in a very different spirit from our beloved brother, Mr. Bickersteth?—(Cheers.) I cannot but contrast my position to-day with my position yesterday morning. Twenty-four hours ago I was very near being turned out of the room for contradicting, in a tolerably audible voice, an assertion that the dissenters were at this moment in alliance with Rome—(Cries of disapprobation). The speaker observed that, in consideration of their making common cause with Popery, he was less disposed than ever to make common cause with them—(Hear, hear). I shall not stay to refute this pitiful calumny; but what does the refusal thus to resist show?—a refusal persisted in by many evangelical and otherwise faithful men. What does it say? Why, it says practically—it says it to the world, in answer to its infidel taunts—it says it to the church, in answer to its call for union in promoting the cause of the Redeemer amongst men—it says it to Christ himself, I had almost said in mockery of his dying prayer—it says, “The ecclesiastical questions” (and those not relating to the ministry, its existence, necessity, and so on, but relating to the holy sacraments, in which we are as orderly as any of them)—“The ecclesiastical questions upon which we differ from you are, in our opinion, supreme; the gospel by which sinners are to be saved is, in our opinion, a very good thing, but it is secondary and subordinate”—(Hear, hear). I look upon this with alarm, because I hold that our proceedings at home will determine very much the quality of the Christianity which we send abroad; and if men adopt a policy at home, which makes a comparative trifle of essential evangelical saving truth abroad, I humbly think they are not fit to be trusted—(Hear, hear). Externalism! I wonder why the gentlemen who make so much noise about the externalism of the sacraments as constituting a Christian make so little noise about the externalism of the succession as constituting a minister. In reference to the succession itself, I will repeat here what I said a little while ago elsewhere, I have just such an impression of it as this. The *Times* newspaper, about twelve months ago, had a very elaborate article to prove the fact of a continuous and unbroken canonical succession, from the first ages to the present. It happened that in that same number of the *Times*—from whose articles, thirty-nine or otherwise—(laughter), I entirely dissent; for whose Christianity, for whose opinions, moral, ecclesiastical, religious, or spiritual, I lament that it hath not pleased Heaven to endow me with power adequately to express my utter indifference—(hear, hear)—in that same journal there occurred a notice of the celebrated sale at Strawberry Hill. Among other articles of *vertu*, was alleged to be a hat which had belonged to Cardinal Wolsey. Now, the *Times* sets to work to prove the utter improbability of that hat having so descended—(laughter). It so happened that it could be traced as far as Bishop Burnet. Bishop Burnet, however, was no favourite with the *Times*, and it therefore represented the obscurity and uncertainty which accompanied the transmission of this favourite article from the time of Cardinal Wolsey to that in which we live. Now, after collating these two articles together, appearing, as they did, in the *Times* of the same day, I believe I shall never hear of apostolical succession again without thinking of *old hats*—(Great laughter). But let me close in seriousness. When I think of the spiritual principles that tenet involves, I am compelled to look upon it in one or other of two constructions; and on either I am led to feel the most painful misgivings, in reference to its influence upon religion abroad as well as upon Christianity at home. In one case, it is alleged that apostolical succession is sufficient for the validity of the ministry, in which sense I have no hesitation in pronouncing it a blasphemy and a cheat—(Cheers).

In the other case, which is the construction adopted by much more enlightened men, it is considered to be necessary to the regularity of the ministry—it is a matter of form. And what is the effect of this? Why, it is an arrant externalism. Without this mere matter of form, though we have Christ, though we have, I trust, some measure of piety, though we have the fruits of the Spirit, though we have the Christian system of apparatus, pastors, and all the essential machinery of the Christian religion—though we Wesleyans have bishops, and the Moravians have something very like diocesan episcopacy; though we have everything which our assailants have but apostolical succession—not having this apostolical succession, we are to be shut out from the Christian communion—(Hear, hear). I love and honour this and other similar societies, because, by inviting union upon points authentic and Christian, they protest against a treatment of Christianity so contumelious. Such a society removes all suspicion of placing any difference, even though it be in favour of itself, on a level with the one Lord and the one faith: it tells the whole world that it abjures the preposterous dogma, that Almighty God has made its hopes of salvation to be poised upon points in which they differ instead of causing them to repose upon the great Christian principles in which they agree—(Cheers). May I be allowed to address one word to our chairman, though I am aware that I shall be taking a great liberty? Sir George, you have on this occasion been induced—not on this occasion for the first time—to accredit and to serve the churches of evangelical nonconformists. I remember that but a few months ago I had the great pleasure of seeing you come to the succour of the old Kirk of Scotland, in defence of those spiritual and Protestant principles for which she is contending. Now, then, I adjure you to save your own church—the church to which, in my opinion, it would ill become a minister of Christ to fear to give his testimony; because it is the church of the country, and because I wish it to remain so, with a proper regard to the claims, and privileges, and rights of nonconformity. I implore you to save that church, and save your country through its instrumentality—(Cheers). If you would educate, begin with the greatest and go down to the least—(Loud cheers). Begin with your colleges. Educate your young clergy in different principles—forgive me if, with all reverence, I quote the allegorical language of the Saviour himself—“Take care of the foxes, the little foxes, that spoil the vines.” Your young men are susceptible, ductile, pliant, under that system which Mr. Close says is fast precipitating the church into the bosom of Popery. Save the young, or if not, if you cannot get or give a guarantee for the exercise of that discipline in your own church which will expel from it treachery and tractarianism, then do not urge us to intrust to that church the education of the people—(Hear, hear). Save your country, Sir George; save your country from destruction, and to that end save your church from Rome—(Cheers).

The Rev. JAMES PARSONS, in seconding the resolution, spoke to the following effect:—I cannot but express my pleasure in being permitted to attend the anniversary proceedings of this great institution in the metropolis, after an interval of sixteen years—(Hear, hear). During that interval many changes have occurred—a fact witnessed and felt by us all; but I trust I may say that no change has passed over my attachment to the great cause of Christian missions, except it be that such attachment has been strengthened and refined by thought and action on its behalf. Like many of my brethren around me, I may be allowed to pronounce respecting the principles which this cause involves, and the spirit it inspires, what a well-known and elegant commentator has pronounced on the most devotional composition of Scripture, that “these unfading palms of Paradise become the more delightful the more we are accustomed to them; fresh odours are emitted and new sweets extracted from them; he who has tasted them once will long to taste them yet again, and he who has tasted them the oftenest will relish them the best.” In contemplating the great truths and instances which are properly associated with an occasion like the present, we must be animated by very conflicting emotions of regret, of gratitude, and of desire. There must be regret, because the Christian world has so long indulged the spirit of apathy and slumber, and because the wants of the world have in vain pleaded for sympathy and redress. There must be gratitude, because the spirit and influences of holy sympathy have begun and are continuing to revive; plans of human amelioration have been devised, and set in action, and because we are now receiving so many tokens of approbation and instances of success. There must be desire, because there is such a vast amount of energy and of resources employed by the church, and which must be employed in order to fit it for its holy service, and because our religion is placing before us the prospect of a time when, doubtless, after many alternations, and perhaps many conflicts, the banners of victory will be uplifted in the cause of Jehovah, and the Gospel will impart the boon of its redemption to all the nations under heaven. In order that such a resolution as that which I now hold in my hand may be properly and intelligently carried, let it not be forgotten by us that we are contending, in connection with this and kindred institutions, against the greatest evil that ever yet has afflicted and deformed the world. I speak against the apostasy from God under the title of heathenism—(Cheers). There was only some little time ago a very perfect apprehension on the part of Christian men, respecting the nature and results of heathenism; the prophecies and the narratives of the Jewish Scripture had indeed described and denounced it; and the Apostles of

the Son of God had also revealed against it a fearful catalogue of horrors. But these descriptions were regarded as belonging to times which had long since passed away, and the representations respecting the state of heathen nations nearer to our own were but superficial; while interested and ungodly men did much in order to confirm and to extend the delusion. Now religious missions have effectively dispelled that delusion, they have raised up undeniable witnesses whose testimony, arising from close observation, and delivered with ungarbled fidelity, has given one general and sweeping destruction to the whole. They have removed the veil with which heathenism was shrouded, they have exhibited features of sullen and monstrous deformity, and placed before us a series of attributes which can be contemplated only with loathing, and disgust, and hatred. And, therefore, however modified and various may be the external forms of heathenism, its essential features are invariable, whether we view it in the elaborate system of Hindooism in the empire to which the resolution alludes, or whether we view it in the wider or more savage regions of Australasia, and Tartary, and Africa. We find that after all modifications the characteristics and results of it are the same—(Hear). We do not declaim, we only describe, when we say that there is not one truth which it does not oppose, or one falsehood which it does not promulgate; that there is not one virtue which it does not banish, that there is not one vice which it does not cherish, that there is not one blessing which it does not destroy, or one curse that it does not inflict. It spreads its withering blight over both worlds, and, after having inflicted upon the present the elements of bitterness and pain, its consummations reign beyond the grave amid the souls it has placed in destruction, darkness, and despair. This is the apostacy which now reigns over at least six hundred millions of beings immortal as ourselves—(Hear, hear). Again, in order that this resolution and others of a kindred nature may properly be passed, we must fix it further in our minds that, in attempting to communicate Evangelical Christianity, we are attempting to communicate that which will precisely remove the evils incident to man, and restore him to the enjoyment of happiness. This is not the occasion on which to vindicate the authority or to enumerate the articles of our religion; but it is our pleasure to know and to testify that we are imparting principles which, as they gather closer around the cross of the Divine founder of our religion, will be found only to be connected with the impartation of the highest happiness which man can enjoy. This might be proved by a reference to the constitution of our religion as found in its inspired institutes, or it might be proved by a reference to history in ages long since gone by. But it is very delightful on an occasion like the present to rest ourselves upon the proof of that great truth derived from evangelical modern missionaries—a proof that must silence every species of infidel slander, and, at the same time, invoke the greatest efforts on the part of all men for their support and ultimate success. What is the evidence from the West Indies? from South Africa? from Hindostan? and from the South Seas, of which we have heard something this morning? What is the evidence from those islands where our society unfurled its earliest banner, where it endured its earliest toils, and where it has achieved its largest triumphs; and around which such an intense and fearful interest is now gathered, lest their fair and beautiful manifestation should be blighted by the touch and breath of the spoiler, who never moved but to exterminate, and never lighted down but to destroy? In each and all of these have been accomplished results in which not to rejoice would be an insult, not only to religion but also to philanthropy. The summary of what we have heard this morning may be classed briefly as follows:—Barbarism has been exchanged for refinement; licentiousness for modesty; lust for chastity; cruelty for kindness; anarchy for order; indolence for industry; slavery for freedom; mutual suspicion for mutual confidence; tumult and passion and war for calmness, charity, and peace. We know how hearts that have been broken in penitence have been healed by the cross of Calvary; how spirits that have been scarred and lacerated by sorrow have also been sustained by the balm of consolation, or elevated to joy unspeakable; how the appalling shadows which gather around death have been dispelled by the light and life of immortality; how the dying hours of the convert—yes, and the martyr-convert, too—have been irradiated by the dawning brightness of prophetic celestial glory. And could we draw the veil that separates time from futurity, and look upwards into the world of spirits. We should doubtless see multitudes there bearing yet the marks of many conflicts and many calamities with which they have been connected, but all exulting in the fruition of perfect felicity before the throne of God and the Lamb, where it is our Christian and humble hope that we shall meet them—(Cheers). Imperfect as our developments yet are, surely we have enough to convince us that we are right, and that we have been communicating to the nations that by which the nations will be blessed. The missionary in his humble guise has far outstepped, and will far outstrip, the philosopher, and the lawgiver, and the statesman, in the strength of his Divine master. He is the emancipator, the benefactor, the great deliverer and restorer, and blessings follow in his train. Where he is, the wilderness and the solitary place are glad, and the desert rejoices and blossoms as the rose; and when he shall have completed his progress and closed his career, then he will have realised the beatific vision of the prophetic poet, and have given back to the disordered earth the splendours of her golden age—(Cheers).

May I, in connexion with the order of thought upon which almost of necessity I have entered, remind you of the reasons which we have for abounding and devoted gratitude on account of the facilities with which we have been favoured for extending among the nations the gospel of the grace of God? So far as I know the history of Christianity—and I trust it is not absolutely superficial—I remember no period since the foundation of our religion by the advent of our great and glorious Saviour when facilities existed at all to be compared with those possessed now. The internal state of the true church itself, the existing position of that church with regard to the world around it, the means of influence over the work by the instrumentality we possess, and especially by the wondrous power of the press, which in our country, after all, has been and is the noblest bulwark at once of our knowledge, our liberty, and our religion, and which, I believe and trust in God, when carried to other countries, will be found to originate the blessings of knowledge and freedom there; I say all these circumstances can only be rightly interpreted as so many causes for devout gratitude to Him by whom they have been so distinctly and manifestly produced—(Cheers). Besides this, we are not to forget the peculiar advantages which Christians of our country possess, from the position of our native land amongst the other communities of mankind. Our fleets, commerce, the ocean, and our merchandise visit every land. We have associations which give the power of possessing the portals of empires, and free entrance to millions to others inaccessible. Our name is associated with ideas of authority; our flag does not lower—it yet floats loftily over the symbols of foreign power. You cannot remember the events which have occurred in the East, to which this resolution applies—the transactions of war between China and Britain, and the encouraging facilities secured by the treaty of peace for the introduction to the Chinese empire of the blessings of Christianity; you cannot think of the results which have thus been derived from the labours of nearly forty years without, I imagine, seeing the claim which, as Englishmen, rests upon you. One thought has crossed my mind with somewhat of the remembrance of a funeral feeling, and that is, that one has departed to rest whom we all wished might have been spared to live till now. Who anticipates me not when I mention the name of Morrison?—(Hear, hear.) Perhaps he does behold this event from another and a brighter region, and there his spirit has exulted already, because he has seen the travail of the Saviour's soul dissatisfied. But let us remember that all these facilities must be regarded as opportunities committed to us by the Universal Governor, the neglect and abuse of which constitutes a guilt beyond measure flagrant—a guilt which will expose the nation and the church to overwhelming judgments. Let us know the day of our visitation, and let us acquit ourselves as good stewards of the manifold grace of God. Then we shall exhibit a practical patriotism—and I speak it most respectfully in the presence of one who has consecrated high senatorial eminence by the spirit of vital godliness and piety—we shall exhibit a practical patriotism far greater than can be manifested in the senate or the field. We shall stay the sun of our national glory at its meridian; we shall create around it new elements of prosperity and of honour; and, moreover, beyond local and temporary benefits we shall have acted as the almoners of heaven. Heaven has opened the blessings of mercy to mankind. Let the infidel deny, and let the indolent postpone; the time to favour Zion is now—the time to build the house of the Lord is now—(Cheers). I much fear that I shall detain you beyond the limits of your patience—at least some of you; but I trust I may be allowed to refer more specifically to those distinct and obvious duties which are incumbent upon us in connection with the vast and interesting crisis in the history of missions to which we have arrived. I shall not venture to speak to my brethren in the ministry; I have no right to do it, although obligations are incumbent upon us of no common weight and moment—obligations of which I may venture to say that it is my own earnest desire to understand and to answer, and that I tremble lest by any defalcation or failure in their performance I should hold back or slacken the progress of Christian triumph. I think upon the duties which are incumbent upon the whole body of the faithful, and which the whole body of the faithful are now awakening to fulfil. I remind you of them as follows:—The study of the claims of the mission is your duty; endeavour to understand and estimate the nature of the claims founded upon principles which ought to render them paramount and supreme; and be it your great concern, having understood them, to observe how they are necessary in their practical operation, in order to prevent the misery and to secure the happiness of the world. Again, to indulge, to cherish, and to display all the emotion which rightly arises from your connection with the claims of missions in your duty. Shame for human guilt, confession for human misery, zeal for the honour of God, who, by human transgression, has been insulted, gratitude to Him for mercies that have been placed before us, facilities for the advancement of His glory; let these be permitted to have full play in our hearts, and let us never be ashamed to acknowledge them in our intercourse with others as having assumed the entire governance of our being. To contribute largely and cheerfully of our pecuniary property is a duty. The necessity of pecuniary contribution is obvious. There is now a demand yet more urgent still to take our stand. The West Indies plead for it; South Africa pleads for it; the islands of the South Sea plead for it; China, especially, with her 360 millions, pleads for it, and we must learn to contribute, not merely

out of our abundance, but out of our poverty—not merely out of our luxuries, but out of our conveniences and comforts, rejoicing if we can make a sacrifice, because the sacrifice is for Christ and for souls. Again, to exhibit fraternal kindness and good will towards the exertions of other Christians is our duty. I am delighted that I have an opportunity of referring to this, after the address you have heard from my old friend Mr Bunting, for he has been so. I take this opportunity of expressing my regret that his state of health is such as to have prevented him from giving that satisfaction to some which otherwise they would have been delighted to express—(Cheers). But we must rise beyond the spirit of partizanship; we must remember that we are not sectarian, but that we are brethren, that we are confederates, as we have heard from you, sir, in one great object, the end of which is the salvation of multitudes of immortal souls; and it is with the overflowing sincerity of a heart which has long delighted to number among its intimates friends of various denominations, one of whom I expected to have seen here this day, but who has been prevented from coming, who delivered a sermon in one of the churches of our metropolis on Monday last—the Rev. Mr Abney—(Cheers). It is with the overflowings of a grateful heart so circumstanced that I would pronounce, in the name of all around me, "Grace be with all them who love our Lord Jesus Christ"—(Cheers). Again, a feeling with regard to this enumeration of obligation to pray earnestly for the enlargement and universal importation of the Divine blessing, is your duty. You are aware that the influences of the Divine Spirit alone can raise the dry bones in the valley of vision; you are aware that prayer for that object has been appointed as an instrument for bringing down the benediction we have required. The spirit of prayer has well nigh been slumbering amongst us; we scarcely know what is that mighty power, that mighty energy which has the power of God and prevails. We have been contracted where we ought to have been comprehensive; we have been indifferent when we ought to have been excited; we have been faithless when we ought to have been believing; we have been cold when we ought to have been inspired. We must arise and besiege the throne of God with all the power of prayer; and if this vast assembly could at this moment be transferred into a meeting for prayer, every heart offering up the yearning of its supplications for the coming dawn of the Holy Spirit upon the church and the world, it would be but an act fitting and becoming the time. Had I the right to alter the mode of procedure I would stand here with my uplifted hands and a throbbing heart to ask, in the name of the thousands present, the benediction we so much desire. Let the spirit of prayer be carried into every domestic circle, and into the deep and holy recesses of the closet, and retiring let us determine that we will give God no rest till he make his Jerusalem a praise and a joy in the earth; and at length his own Omnipotence will be conferred. He will bid the seventh angel sound his trumpet to tell that the mystery of God is finished; and we shall hear the Eternal speaking from his shrine, and saying, "As I live the whole earth shall be filled with my glory"—(Cheers). In concluding this address, allow me to express an opinion somewhat different from that which has been presented during the preceding part of the proceedings of this day. The consummation to which I have adverted is one which I conceive we are not by Scriptural principles permitted to doubt. There is, indeed, much that is adverse. There are many foes that bar the entrance to wide and effectual doors. On various occasions we have to lament the falsehood and traitorship among those who should have cheered us on; and from other causes there may be some labouring under the depression of fear, and not a few have announced their conviction that the interests of the Church of Christ are now in jeopardy and in peril. What! the Church of Christ in jeopardy and peril? No—(Cheers). False systems which have usurped the name may be in danger; but the true church—never. That church whose banners have streamed like the thunder-cloud against the wind, and pointed steadily towards the centre of the elementary war; that church which has conquered Jewish bigotry, Grecian subtlety, Roman power, barbarian bloodshed, Anti-Christian cruelty, and infidel blasphemy; that church which now stands surrounded by the recorded triumphs of centuries—this church is not, and cannot be in danger—(Cheers). No danger as to the throne of the everlasting Father; no danger as to the exaltation of its glorified Mediator; no danger as to the Divine energy or the promised influence of the Holy Spirit; no danger at all while He lives who claims the church for His own, and has identified it with all the perfections and purposes of His infinite and eternal nature; and, amidst all changes and confusions, let us rest upon the promise of Him who bought it with His blood: "Upon this rock I will build my church, and the gates of hell shall not prevail against it"—(Cheers). The preservation of the church is pledged for the purpose of its universal empire; all its movements are intended for the salvation of the world. If there be occasionally retrograde steps taken they must be regarded—to use the elegant language of a friend who still remains a glorious memorial of the generation of the ministry that has well nigh passed away—"they are but like the stepping back of the giant that he may strike the weightier blow"—(Cheers). Every movement, apparently insignificant in our missions, is to be regarded thus as the foreshadow of the future, precisely as the root is the promise of the tree, as the bud is the promise of the flower, as the first tender streaks of the dawn are the promise of the meridian day. The word hath gone forth, and

it is the promise of the Father to the Son, that he shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession; His dominion shall be from sea to sea, and from the river to the ends of the earth. All nations shall be blessed in Him, "and all nations shall call Him blessed." Here, then, is our great end—an end to promote which we have convened ourselves under the Divine permission this day, and this meeting cannot but resolve to advance it. There is not a Christian word, there is not an expression of principle but will advance it. There is not a thought that enters and illuminates the understanding of a Christian man or woman but will advance it. There is not an emotion which throbs or kindles in any bosom but will advance it. There is not a resolve of more determined dedication for the future but will advance it. There is not a gift that shall be dropped into the treasury of mercy, however small and insignificant, but will advance it. And so we have not assembled in vain. Lord Jesus, we offer ourselves to thee. Thou hast made us already thine agents in propelling the progress of the chariots in which thou art going forth conquering and to conquer. This is our recompense and our joy. I have great pleasure in seconding the resolution—(Loud applause).

The resolution having been put and agreed to,

The CHAIRMAN said,—"Other duties will now compel me to withdraw. I cannot, however, leave without expressing my gratitude for having been permitted to take the chair, and to associate, for so brief a time, with those honoured men, many of whom have devoted their lives and best energies to the prosecution of this, the highest object to which the energies and the talents of the Christian can be devoted—(Loud applause).

W. A. HANKEY, Esq., then took the chair.

The Rev. JOSEPH ANGUS, Secretary of the Baptist Missionary Society, rose to move—

"That this meeting hereby records its solemn protest against the violent and unjust proceedings on the part of France, by which the Queen of Tahiti and the native government have been deprived of independence. It reprobates—as it deplures—the forcible establishment of Popery among an unwilling but defenceless people, and it presents to the missionaries and churches in the island the assurance of its deep sympathy and fervent prayer under this severe trial of their faith and constancy."

I have much pleasure in taking part in the proceedings of this meeting. Though not prepared, perhaps, to subscribe to all that was said by a preceding speaker (Rev. W. M. Bunting) I heartily agree with him in attachment to this society. Though not quite agreeing with my friend, the secretary, in all his views of Jamaica, and thinking that some of the negative qualities of the churches there are better than some of our positive ones, I yet join in his prayer for their prosperity, and cannot yield, even to him, in wishes for their success—(Cheers). Nor can I claim credit for this avowal. In the honour of your agents we feel that we share. The learning, the diplomatic talents, the perseverance of a Morrison; the self-sacrificing energy and holy ingenuity of a Williams; the noble and magnificent purpose, and simple-hearted piety of a Moffat; honourable as they are to you, are still more honourable to our common Christianity—(Cheers). For it was Christianity that formed their characters, though you sent them into the field—(Applause). Their names are ours as well as yours, and, in rejoicing over them, we manifest no heroism, no noble romantic disinterestedness of charity. We but gratify one of our commonest feelings, for they are part, I speak not as a Baptist, but as a Christian, they are part of ourselves. We rejoice with you in your success; while heartily thankful if there be conversions in connexion with our society, we are thankful, none the less, that there are conversions in connexion with you—"Hear, hear," and cheers). Conversion is the chief thing, where, or by whom, or in connexion with, what agency is as the very dust of the balance. May I be permitted to say farther, that we sympathise with you—while we find some cause for rejoicing too—in your sufferings, in the dangers alluded to in this resolution, which threaten your missions in the South Seas. Baptists are said to be the most Anti-Popish of all sects—(Laughter). None are more jealous than they of appeals to Jewish economy, none more jealous than they of evidence on interference of tradition. Every witness of this sort, which we call Papistical as soon as it is regarded as decisive, we submit to a close cross-examination, having first protested against his authority. But it is not on this ground that we strongly condemn the gross injustice of which this society complains. It is not as Baptists we feel with you, it is as Christians. As fellow-helpers of the truth, we have no language strong enough to express our regret that your stations should be exposed to the sneaking, deceptive, corrupting influence of the Romish Church, strengthened, as it will be, by the aid of the secular arm—(Hear, hear). We cannot but fear that while the civil rights of the people will be as little regarded in the Government as they have been in the seizure of the island, men will creep in among them unawares, and subvert the faith of some, and, by their "cunningly-devised fables," adapted as they are to the corrupt tastes of human nature, will draw off many of the undecided to a demoralising superstition. Yet in all this there is cause for joy. Not only are these aggressive movements uniting us more visibly at home—I say visibly, for I believe that whenever we try to quarrel we are at heart ashamed of ourselves, and, in spite of all, really love one another—(cheers)—but, more than this, these movements are always a proof that the stations at which they aim are efficient and successful—(Hear, hear). The principle of that church has long been not to convert the heathen, but to proselyte the Protestant—to follow in the steps of Christian missionaries, whose goings are established,

not to precede them. I rejoice that your goings are established, and that the people of Tahiti are so far Christianized as to excite the cupidity and jealousy of Rome. John Wesley used to say that when he was assailed with brickbats by the inhabitants of any place where he had preached, it was a proof to him that God had called him to preach there. It was a Wesleyan sign of apostleship—(Laughter). It was the beginning of the work of God. It was the last struggle of the Devil throwing and tearing his victim before he for ever left him. And though we cannot affirm that this is the last struggle of Popery in the South Seas, we rejoice in it as a proof that the people are coming to Jesus, and that Satan is trembling for his power—(Cheers). In the mean time (and whatever our views of this event) it becomes us to remember these churches in our prayers—to entreat that they may stand as sea-lights amid the tempest and darkness that threaten them, proving by their constancy that their flame is fed from heaven, and that they are built on the everlasting rock. If I might go beyond my record, and add one suggestion to these remarks, it would be in reference to the future movements of all our missionary institutions. We are all essentially one, having impressed upon us, in fainter or stronger characters, the same image and being united to the same head. We are all practically one, preaching the same gospel, honouring and exalting the same Lord. Every one of us would infinitely prefer that the world should be true Christians of another sect rather than nominal Christians of our own—(Cheers). We be brethren, and since as mission churches multiply their substance becomes great, and the land is not able to bear them that they may dwell together, let us at home so regulate our future fields of labour (for of all the past I say "Let bygones be bygones")—our future fields, that there may be no strife between those who are brethren. Let us be at least as courteous as they were, under an economy of less privilege. "If ye will take the left hand, then we will go to the right; or if ye depart to the right hand, then we will go to the left." Appeal to this Abrahamic covenant, and we will abide by its decision. And if there be doubt who shall be the first to yield this act of Christian courtesy, I only hope that we shall reserve to ourselves (unless at your request we give it to you) the honour of being the Abrahams of this movement—(Laughter). At all events let there be no strife, I pray you, between you and us, for we serve the same master, make one family, and are going, God only knows how speedily, to the same home. I have much pleasure in moving the resolution.

The Rev. J. B. CONDIT (from Portland, in the United States) said: It would be very difficult, Mr Chairman and Christian friends, to persuade me at this moment that you are glad to see me rise before you, to occupy any time in addition to that which has been occupied—(cheers); but if you will give me possession but for a few moments of the passage called eargate—(laughter), I will promise to trespass on your attention but a short time. I listened, at the last meeting of the American Bible Society, with great pleasure to the speech of Lord Morpeth—I am able to say, to appreciate the feeling which he expressed when he said that he felt on visiting the American Bible Society as if he were within the enclosures of the British and Foreign Bible Society—(Cheers). I have felt to-day as if I had gone up to the watch-tower which we occupy once a year, the watch-tower of our American board of commissioners for foreign missions, to take the survey of our field of labour. When you ascend an elevation on a day when alternate sunlight and shade extend over the landscape—to the minds of those who are spiritual, who are quick to turn such a natural feature into a spiritual one, it might illustrate, most beautifully, that line of your own Watts—

"Touch, and glance on every land"—(Cheers).

Our prospect, as we look from our watch-tower, is a streak of light here, and shade there, and then light from beyond, coming down from the rays of the sun; and again, lo! we behold a temporary cloud. If I have taken a correct view of your prospect it is very nearly the same, and hence, as I have already said, I have felt this morning as though I was on the spot where once a year we have such a blessed and joyful scene. I desire to direct my remarks, however, chiefly to the single sentiment of the resolution, and that is the expression of sympathy with our brethren in Tahiti, prefacing it—as Protestants faithful to our principles—with a protest against the offensive aggressive action of the French Government. I may be permitted here to speak somewhat in the name of the American board. Our history has been to some extent alike, not only in successes, but also in tribulations—(Hear, hear). We had, for instance, some years ago, a most afflictive event which transpired upon the island of Sumatra, when the two blessed spirits, Simon and Munzen, by violent hands, were speedily translated to heaven. We looked upon it as that which was perhaps to be a frontispiece to the modern history of Christian martyrdom. With us, in our field, I know not that any like event has since occurred. But, whilst you have the frontispiece to the history of Christian martyrdom in your enterprise in the island of Erromanga, where the sainted Williams passed from the scene of his labours to the scene of his reward, the great head of the church seems to be rapidly preparing materials for you to construct that history. By and bye I will make a remark, touching upon this point, of great and special interest to myself. We have had further a counterpart of your history in the island of Tahiti. I trust that when I speak of the Sandwich Islands, I mention a spot which has a claim to the sympathy of British Christians—(Cheers). You know that when, a few years ago, our missionaries went to that part of the world, the way had been

previously prepared by the providence of God; the islands were opened to them, as it were, by an invisible agency from above, prompting the spirit within. The work was done in the Sandwich Islands in the most rapid manner. I have sometimes compared it to the quickness with which the barrenness of northern regions is turned into the verdure of spring, where there seems to be scarcely any interval between the frost and the flowers, so suddenly does the desert bud and blossom as the rose. We counted 20,000 members of the Christian church in those islands. And then, just at the time when it really seemed to us as if Christians at home and Christians there had reason to rise with gratitude to God, and to stronger hope than ever, a dark cloud came over the prospect. The cannon's mouth was pointed there; demands, like those made at Tahiti, were there made. The demands were to some extent yielded; concession was made; the Roman Catholic priesthood found an entrance (and France—oh, France! can we for a long time mention that name without having the association of such actions?)—(hear, hear); the Roman Catholic priesthood found an entrance, and have now, for nearly four years, been acting in that region. I suppose the result of such things must be to keep the Christian church where she ought to be—right down in the dust—(Hear, hear). We can bear very little success; and it is often noticed that just when we begin to think that all is open and plain, God puts an obstacle in the way, and makes us feel that our strength is not in man, but in the Lord of Hosts—(Cheers). With respect to the intrusion of the Romish heresy, and all its machinery, into the Sandwich Islands, permit me to inform you that in a long letter received, just before I left my native shores, from one of the missionaries, I learned that the Romish Church was a very little too late; that the press in these islands had circulated so many Bibles—one edition of 10,000 exhausted, and another going on—that the missionaries had reason to believe that Romanism could not achieve its victories there—(Cheers). The success which has attended the Roman Catholic priesthood has been in two departments. A number of persons had been dismissed for bad conduct from the Christian churches; chafed in spirit, some of them have fallen into the arms of Romanism. In those sections of the island where Bibles have not reached, and Christian schools have not been planted, they have found some success; but repeated cases are recorded in which persons who had been previously instructed in the Gospel have gone into the Romish chapels, and looked round the walls, and when they have come out have exclaimed, "Why, this is our system of idolatry over again, and we cannot have it"—(Cheers). There is one fact from which hope may be derived. One of the chiefs of the Sandwich Islands, in connection with the Rev. Mr Richards, who has been engaged in instructing him in political economy, at the request of the chiefs has been lately upon the American shores, and has addressed a letter to the American Government, asking a recognition of the independence of the Sandwich Government, so that the people of these islands may be in some degree protected henceforth from any such invasion as that which has been recently made upon Tahiti—(Hear, hear). I am very happy to say, that the letter containing this request was answered by our American Secretary of State in a manner which does credit to his intellect and his philanthropy. It called out from his pen a testimony to Christian missions, in which all who were interested in them could not but rejoice. The Secretary pledged himself that the message of the President should contain such a recognition of the application as should ensure the attention of the Legislature. The President's message did contain a recognition of it—(Cheers). The report upon that part of the message was made by one of the most remarkable men upon our stage in this age of the world—that orator, sage, and philanthropist, our venerable ex-President, John Quincy Adams. The testimony of his report would have gladdened the heart of every friend of religion and liberty—a report testifying to the power of the Gospel, and recommending the recognition of the Sandwich Government. Now, I would here suggest—it is the remark which I promised to make some few minutes back—whether it would not be possible for the English Government, the American Government, and some other governments, to make such a recognition of those independent tribes and people, who have their rulers and want to keep them, as would be in some degree an efficient protection against any future intrusion. The Rev. Mr Richards and the chiefs of the Sandwich Islands made an application of that nature to the Government, and received a favourable answer. I heard that they were going to France, how they were likely to succeed there I cannot tell.

The Rev. F. A. TIDMAN.—France has consented to it—(Cheers).

The Rev. J. B. CONDIT.—I was not aware of that fact. It is the remark of Milner, that to believe, to suffer, and to love, was the primitive taste. In this day, when the love for everything like antiquity is becoming so rife, I wish there had not been such a mistake about the primitive taste—"Hear, hear.") Let us recollect it was to believe, to suffer, and to love: faith in suffering, but love as the expression of the heart—still love as the principle of action—Christian love as the great and important element of power in acting upon other minds. Will you permit me to trace out the second of these threefold elements of the primitive taste, and put in another? I will quote the language of the Apostle. "Now abideth faith, hope, and charity," or love, "but the greatest of these is charity." There is faith—the missionary, in the exercise of faith, leaves his native land, goes to the destitute, and plants among them the standard of the cross. Nothing else will sustain him, now that

all the romance of missionary labour has passed away, and the discouragements which accompany it are felt. Our missionaries may adopt the language of Luther, when he and his companions had cause for discouragement. Luther said, "I went to my window and I looked out, and lo! thick clouds, which I saw no hand to remove, rolled over our heads; but they did not descend, they passed away, and a brilliant rainbow succeeded them. This," said he, "was our protection." So, when the Christian minister looks out and feels that there is danger overhanging the church, the rainbow will come out and the season of darkness passes away, because Heaven interposes its relief. There is faith, but there is hope too. In the horizon, in the distance, it shines bright, and beckons us onward; I cannot give up hope. Whatever may cause other minds to yield to alarm, hope is still left, and let us cling to it—(cheers); but a greater than these is love. I do feel that we have not yet known the full power of love; though I admit that love has presided at all your meetings which I have attended. It is love that can touch misery and handle wretchedness. Love will go out and embrace the object about which faith and hope are exercised. Faith and hope have no tears, but love can weep. Love is the very heart, the vital element of your enterprise, and let it be infused more and more into all your operations. The resolution proposes that you should give testimony of your sympathy with your brethren in their afflictions. How shall we testify it? I have feared very much that your resolutions, into which I confess you seem to put a great deal of vitality when you vote and applaud them—I am afraid that they lose something before they get to the islands and different missionary stations for which they are intended. I have thought that is very easy to express sympathy in this hall and on this platform. Oh! my dear, dear friends, it is very easy to shed tears here, but let us remember that our brethren want something more than tears. I remember that when that venerable man, who is now almost become a patriarch, the Rev. Daniel Temple, after returning home some years ago to bring his children back and to leave them in America, was about to bid them farewell, one of them, a little son, nine years old, said to him, "Father, why do you go away and leave us here?" "My son," said he, "my duty calls me to go." "Father," said the child, "can't you bring your duty here?"—(Laughter.) Oh! my friends, I hope you have settled this matter conscientiously, and if you can bring your duty here, I pray you to take care that you do it at home—(Cheers). It was your own Fuller who said that, after some have gone into the mine, we must remember that it is our duty to hold fast the rope—(Cheers). Let us take care that we do really feel for our brethren; let us make such a manifestation of feeling as shall reach the spirits of our brethren, and convince them that we do really sympathise with them in all their troubles. I am not aware that anything which I can say will arouse increased sympathy for the object, or secure a more hearty concurrence in the resolution which relates to it. I would, however, in conclusion, take the liberty of making this remark, that, among the scenes with which my recollection of England will be associated with delightful emotions, will be those in connexion with your religious and benevolent institutions—(Cheers). Here it is that my choicest feelings have been drawn out; here I have beheld the choicest manifestations of the feelings of English Christians; here (if I may be permitted to refer to a subject which seems naturally to enter into all speeches)—here there is no disputed territory as there was in that State from which I come. There are no boundary lines here to be settled. We have no treaties to make before we can go forth in this work. The territory is the world, and we are all under one banner, going to conquer it, for the King of Kings, the one Lord, one Father, and one Saviour of us all.

The resolution was then put and carried.

The Rev. J. SHERMAN briefly moved—

"That Thomas Wilson, Esq., be the treasurer; that the Rev. Arthur Tidman and the Rev. Joseph John Freeman be the foreign secretaries, and the Rev. John Arundel be the home secretary, for the ensuing year. That the directors who are eligible be reappointed, and that the gentlemen whose names will be read be chosen to fill up the places of those who retire, and that the directors have power to fill up vacancies. Also, that the most respectful and cordial acknowledgments of this meeting be presented to the Right Hon. Sir George Grey, Bart., M.P., for his obliging services in presiding on this occasion, and conducting the business of the day."

The Rev. A. F. LA CROIX, in seconding the resolution, and taking leave of the meeting prior to his departure for India, spoke to the following effect:—At this advanced period of the meeting I thought of simply confining myself to seconding the resolution; still, as the period for my departure to India is approaching, and I am about to return to my sphere of labour, so that this will probably be the last time I shall appear in public, I cannot allow this opportunity to pass without expressing my heartfelt gratitude for the kindness with which you have received me. Nothing can be more gratifying to my feelings than that my feeble endeavours have, I hope, in some measure, tended to increase the interest which we feel in this country for India. If this has been effected the fondest wish of my heart has been realised—(Hear, hear). My heart was full of India—full of its claims—and, you know, that from the abundance of the heart the mouth speaketh—(Cheers). Therefore, whenever an opportunity was afforded I spoke about it, not only in this country and in Scotland, but in my own native land, Switzerland, France, Belgium, Germany, Holland—wherever I went, India held the uppermost place in my thoughts. I almost fear that I have done this too much—(Cries of "No, no!"). At least, if I may judge from what an excellent friend (I believe now present) told me, good-humouredly enough, not long

ago, when he said, "You are actually and really India mad"—(Laughter and cheers). Do not believe that I was very much offended with him; quite the contrary; for it was to me a proof that I had not neglected that important country, whose claims it was my chief duty to advocate—(Cheers). I am sure you do not dislike to see your missionaries a little mad regarding the scenes of their labour. It is rather a proof that they have cheerfully expended their best energies in the cause you have sent them to promote—(Hear, hear). Would my brother Moffat have accomplished what he has done among the Bechuana if he had not been Bechuana mad? I believe not—(Laughter and cheers). I hope that my being somewhat India mad will be to you a pledge that, with the assistance of God, I shall, to the end of my existence, and to the best of my powers, endeavour to promote the interests of the perishing Hindoos—(Hear, hear). While, however, I have constantly held forth India as a most promising sphere of missionary operations, I cannot conceal the fact that there do exist in that country numerous and very formidable obstacles, that will require the persevering efforts of British Christians to overcome. Your Thames Tunnel was not completed in a few days, as a road over a meadow of the same length would have been. Why? Because of the numerous obstacles that were to be surmounted; they were so great that abroad many thought the undertaking absolutely chimerical. Still, by arduous and persevering efforts, they were all surmounted; and now that work, in its finished state, attracts the admiration of all, and forms a splendid memorial of British enterprise and perseverance—(Cheers). Let British Christians but manifest the same unflinching exertion in reference to India, and I doubt not that in his own good time the Lord will also cause the stupendous work of the conversion of the myriads of its inhabitants to be accomplished—(Cheers). I will not trespass further on your time, but sit down, commending myself and my brethren of the Indian mission to your most earnest and fervent prayers and remembrances. I cannot tell you how consoling it is to your missionaries in heathen lands, amidst all the trials to which they are exposed, to enjoy your sympathies, and to be remembered by you at a throne of grace. We, also, shall pray for you, and sympathise with you. You may stand in need of our prayers—(Hear, hear). Times are becoming critical in Europe. From what I have observed during my travels through this country, and in various parts of the Continent, I have arrived at the conclusion that a mighty struggle between light and darkness is at hand. Oh! may you all, when it arrives, acquit yourselves of your duty manfully and faithfully, as it behoves Christians to do—(Cheers). And what shall I say more? I will only add, let us, then, all pray for each other; you for us in heathen lands, and we for you here in Europe; and let us all, in the strength of God, believe that, wherever we may be placed, and whatever be the spheres which the Lord has appointed to us, we will be faithful to Him to the end. We will fight the good fight, keep the faith in the firm hope that His kingdom will soon be established, and that, when the conflict is past, truth, holiness, and happiness will fill that world which too long has been the seat of error, sin, and woe—(Cheers).

The resolution was then put and carried, and the meeting adjourned.

ADJOURNED MEETING.

The adjourned meeting was held at six o'clock, at Finsbury Chapel, the attendance at which was again very numerous. F. SMITH, Esq., took the chair. The services having been commenced by singing the 64th hymn, "Missionary Collection," the Rev. J. ROWLAND, of Henley, supplicated the Divine blessing.

The Chairman then rose and said: It is not my intention to occupy the time of this meeting with lengthened remarks; and in adverting to any peculiar encouragements during the past year in reference to this society, I shall do so more with the desire of eliciting the opinions of our beloved and esteemed missionary friends present, than with a view of expressing my own. The two well-known facts which have awakened so much interest in the Christian world (for the interest is not confined to this society, but extends to all who love our Lord and Saviour) have reference to China and Tahiti. These occurrences are very different in their nature, and bear a different aspect; the one being an occasion of much joy and gratitude, the other of deep regret. With respect to China, it behoves us to see the overruling hand of Providence, which guides and directs the affairs of nations, as well as of men, in working out means for the furtherance of the Gospel of Christ. It now rests upon the Christian church to avail themselves of the opening which has thus been presented to them. With regard to Tahiti, the labours of the society carried on during forty years appear to have been blighted, and the events which have taken place are distressing to the Christian mind, and appear to be destructive to Christian hopes. But they should lead us to look up to God in this case as well as in others, intreating Him to lead us to the adoption of those means by which His own glory shall be extended and the power of His Gospel more decidedly felt. It is gratifying to know the sympathy which this society has received from all bodies of Christians with reference to this matter. The churches of the Moravian, the Wesleyan, and the Baptist missionary societies have all united in the expression of Christian feeling, brotherly love, and kindness towards this society—(Cheers). Nor is the sympathy confined to British churches. It has extended to Geneva, among the successors of those men who laid the foundation of the Reformation, and they desire to unite with us in imploring the

Divine Being to remove the evil. Under these circumstances, then, it becomes us to look up to God that He would turn this painful event into a blessing, and who can doubt but that He, by whose permission the dark cloud has rolled over us, will be pleased to remove it, so as to cause it to break with blessings on the head of the society—(Cheers). It is neither more nor less than an attempt on the part of certain classes of Jesuits to get possession of the island, and to disseminate Popery there and blight our efforts. I trust, however, that our missionaries will continue to enjoy that entire confidence which they have had for so many years.

The Rev. J. J. FREEMAN then read a brief abstract of the report, the substance of which we have given above.

The Rev. S. THODY, of Cambridge, rose to move— "That the report, of which an abstract has been read, be approved, printed, and circulated. That this meeting, in receiving the cheering intelligence contained in the report from the various scenes of the society's labours, and in the efficiency of its diversified means of operation, feels constrained to present its humble tribute of gratitude to Almighty God, to whose love and power all real success in Christian missions ought exclusively to be ascribed; and while this meeting would regard every instance of success both as an encouragement and a claim for extended effort, it would also cherish increasingly a deep and prayerful sense of dependence on the energy and grace of the holy spirit as equally essential to the acceptance and efficiency of missionary labours."

With regard to the sentiments expressed in the resolution, we confidently believe that the statements of the report furnish alike an encouragement to, and a claim upon, Christians for increased exertions. We would desire to fix upon your minds, in the very opening of this meeting, the one great and principal object which we are called upon to advocate. The question we are called to decide to-night is, not when the kingdom of Christ shall come, or whether the cause of missions shall be successful, because this is placed beyond the reach of reasonable doubt. It is written in the eternal decrees of heaven, and the writing cannot be reversed or rescinded, "He must reign till he hath put all enemies under his feet;" but the question we have to decide is this, what part we intend to take in carrying on the missionary enterprise—a cause which men and angels alike regard—whether we will or will not enrich one world with the treasures of another; whether we will or will not carry the message of salvation all round the globe to the millions living in guilt and lying in darkness. We are met to enjoy the luxury of doing something to promote Divine glory and to extend the means of salvation—(Cheers). I may remind you on this occasion of the address of Lord Collingwood, at Trafalgar. As he was leading his ship into the battle, he said to the officers, "Now, gentlemen, let us do something to-day that the world may talk of hereafter." But we are called to do a work, not for the world to talk of hereafter, but to be the better for now—(Cheers). There is an anecdote of Sir Isaac Barrow to this effect:—He was on board a vessel that was attacked by the Algerines, and it was said to him "Will you not go down below and give the defence to others?" To which he replied, "No one has a greater interest in the defence than I have; I would rather forfeit my life than be taken captive by the infidels." Let us feel that the missionary cause is a personal object, an object dear to us, and that it is our duty to make known God's way in the earth, and His saving health among all nations. May I remind you of the importance of missions, and our encouragement to promote them by the progress of society within the last three centuries? During that period the process of preparation has been going on, introductory to the wide diffusion of the word of Christ throughout the world. As certain as the downfall of the four great nations of antiquity was preparing for the march of the Prince of Peace, so certainly you may trace the hand of God in now making way for the introduction of the Gospel throughout the world; and in the same space of time somewhat the noblest and most distinguished men have arisen to adorn and grace society. Providence has provided step by step the means of arousing the intellect of the world, and thus preparing the way for the proclamation of the triumphs of the Gospel of the Lord Jesus Christ—(Hear, hear). Look at the state and position of our own country—at the energy, the power, and the public influence attached to it. Great Britain seems to be exalted, not for her own aggrandisement merely, but with a view to the advancement of the kingdom of Christ. If Great Britain be true to the expectations of the world concerning her, true to the designs of the providence of God in her elevation, I venture to say that she will write her history in the annals of the world in characters of light; but if she were now to withdraw from the enterprise, like Judaea she would be blotted from the map of the nations, because she knew not the time of her visitation. We call upon you, therefore, to yield yourselves to all that God demands, and all that a devout mind would prompt. We do not meet in the spirit of rivalry, but to carry on the work of God. There is one glory of the sun, and another glory of the moon, and another glory of the stars, and one differeth from another in glory, yet all unite to adorn the bright canopy of heaven above, and to shed the selectest radiance and glory on the earth beneath. May I urge on your consideration that the London Missionary Society has some peculiar claim: it arises not only from the events recorded in the report—not only from the success with which God has been pleased to crown it—but also from the recollection of what the society has originated. It has given birth to other objects. It has encouraged a kindling and a kindred spirit: every missionary society under heaven has been better for its example and its great success—(Cheers). French, German, and American societies have been modelled from our own. I would gather encouragement even from the persecutions in Madagascar and the French aggressions in Tahiti. Are we to give

way to opposition? What good cause in this evil world, from the beginning, has not been opposed?—(Hear, hear.) It is not in human nature to give way to opposition. In conclusion, let me remind you that the cause to which you are bound is a living and a rising cause; and whatever else may pass away, this will triumph—(Cheers).

The Rev. W. STALLYBRASS, missionary from Siberia, in seconding the resolution, said, I believe that for several years there has appeared a gradual increase, both in the number of churches planted in the midst of heathenism, and in the number of communicants who have been added to these churches. I doubt not the statistics of the present year will be found to exhibit the same result as former years. According to the last report, there were upwards of 13,000 who were lately involved in the darkness and death of heathenism, but now appear among the number of devoted and avowed Christians; with respect to whom our beloved brethren are enabled to exercise the utmost confidence—(Cheers). I shall, however, direct your attention to some transactions which have taken place during my residence in Siberia. It is now 26 years since I first left my native land, 24 of which have been spent in actual service in different departments of missionary labour among the heathen in that part of the world—(Cheers). That country is generally regarded as very flat, barren, and uninteresting; but, on the contrary, it is very mountainous, woody, and abounding in lakes and rivers. It is true that we are accustomed to have four or five months of snow on the ground, without the least appearance or approach of thaw; but we become accustomed to it, and our houses and clothing are adapted to it. I was once conversing with a Russian peasant respecting tropical climates, where no snow lodges. After speaking to him a few minutes, he said, "What sort of sinners are they there, if God never visits them with snow?" This is a Russian's idea of snow. Siberia is peopled by two classes of inhabitants. It is a land of banishment and exile, but none, except ourselves, have ever been banished from it. In addition, however, to these, there are Russian Christians, as they are called, respecting whom no efforts would be tolerated to bring them to a better state of feeling, although they are involved in darkness and superstition. The aborigines are of the Mongolian race, and to them our efforts were directed; they are the votaries of Buddhism, and have gods innumerable. The present form of religion which they profess and practise they have received from Thibet, where the Grand Lama or priest resides, and although their idols may differ from those of which you have heard, they are still the works of men's hands. There are some peculiarities in their worship. They have a machine which, for want of a better term, they call a praying machine, that is, a machine for offering up prayers. It is in the form of a large barrel, one of which is attached to each temple. The barrel is eight or ten feet in diameter, and four or five feet in height, and is placed on a pivot, so that it revolves. The interior is partially filled with their sacred books. They have an idea that when a prayer is put into motion, it is offered up to their gods, and their act of prayer consists in turning round the barrel in an horizontal position. They have others of smaller dimensions. A very ingenious mechanic among them invented something which he thought very clever; he contrived to have the axle carried through the roof of his tent, and then fixed on it four horizontal pieces of timber, so that, whenever the wind blew, it turned round the machine, and his prayers thus went up—(Laughter). They have priests, and, indeed, wherever there is a superstitious religion, you will always find plenty of priests—(Laughter and cheers). You will find that the characteristics of the priesthood are universally the same. Last year I spent two or three months in Ireland; and one day, when speaking of the practices to which the priests in Siberia resort, to deceive the multitudes, I was told afterwards that I had perhaps unconsciously, but truly, depicted the character of the priesthood in Ireland. I will mention one or two tricks of the priests, that cannot fail to call forth our deepest commiseration on behalf of their deluded victims. The priests pretend to be able to cast out devils, though the people are unconscious of their presence till the priest comes. When he is out hunting, he enters a tent, smells about it, and tells its inhabitant that it is haunted with demons, and that, unless he casts out the devils, their cattle will die, and their children perish. The people, under the influence of strong superstition, become alarmed, and pray the priest to dispossess them. He sometimes replies that the devil is so malignant that he doubts whether he can get rid of it, and the people therefore must go out of the tent. His attendant opens a bag; the priest takes out a whip, begins running round the tent, and works himself into a complete frenzy. He then pretends to have caught the devil, and to have tied him up in the bag, and for this he obtains a reward—(Cries of "Hear, hear"). The Mongolians never bury their dead; they put them into a box, and leave their corpses on the side of a hill; the wood being green, it soon splits, and the wolves devour the bodies. The priests go and pretend to eat of this putrid flesh, in order to persuade the people that they are inspired by the gods, and are enabled thus to act—(Hear, hear). The degradation of the people, however, is far greater, if we regard them in a moral point of view. Mr Swan has said that it is not difficult to substantiate against them every charge contained in the first chapter of the Romans. I laboured there for sixteen years without seeing any fruit of my ministry; but one day a little boy had a frame round his neck, in which there was his God; he had learnt that portion of Scripture, "The gods of the heathen are no gods," and he applied this to his own. When surrounded by his school-

fellows, he said to them, "I do not believe this is a God; I shall throw it in the fire, and if it will burn, it is not God." His companions trembled; they expected the god would jump out of the fire and devour them; nevertheless their curiosity led them to witness the carrying into effect of his determination: he threw in the god, and it was burnt. This is a delightful proof of the effect of simple instruction from the Word of God—(Hear, hear). We have also been permitted to witness other pleasing instances of success—(Cheers). In conclusion, let me remind you that the society needs your aid. I learnt from the report of the Christian Instruction Society, contained in the *Patriot*, that 3,000,000 of money are annually spent here in the purchase of gin. I ask, is it possible that the votaries of the world can manifest more love for Bacchus than we can for souls?—(Cheers.)

The resolution was then put, and carried.

The Rev. J. ALEXANDER, of Norwich, rose to move—

"That this meeting congratulates the directors of the society on the very gratifying report presented by the Rev. J. J. Freeman, of the state and prospects of the society's missions in British Guiana and the Island of Jamaica, from which the strongest hope may be entertained, that the mission churches in those colonies will, for the greater part, be shortly self-supported, and that, in their future zeal and liberality, valuable assistance to the cause of missions may also be anticipated."

The resolution refers to the report delivered this morning, and that report, I am happy to say, is entirely satisfactory and gratifying. We know that our brother Freeman has been long and efficiently connected with our cause. He laboured in Madagascar, then he became connected with the society at home; he has visited the West Indian missions, and has returned in the fullness of the blessings of the gospel of peace—(Cheers). It appears from the report which has been read this evening, and from that verbally given by Mr Freeman this morning, that much has been done in the cause of missions—much of labour, much of pecuniary expenditure, much of success; but we are not yet perfect—(Hear, hear). We believe that men living without Christ are living without hope, and are perishing for lack of knowledge. Believing that, there ought to be a corresponding practice, and every one ought to put forth increased energy and determination to pluck men as brands from the burning. If we really believe the truths of the everlasting Gospel, we should pay more attention than has ever yet been done to our Redeemer's authority, and to the command, "Go ye into all the world and preach the Gospel to every creature"—(Cheers). We are not yet equal to the doctrine we profess, nor have we attained to the character for which we pray. It is distressing to hear many pray that God would bestow upon them the spirit of liberality and consecration to Christ, in order that they might do more than they have hitherto attempted for the progress of the Gospel, and then, perhaps, the next day their love of money will scarcely permit them to advance one shilling for its support—(Loud cries of "Hear, hear"). We must have a reformation in the Christian church in this respect, and I am glad to here it is begun. We have not yet attained to the measure of our obligations. I was reading to-day, in the Epistle of John, that passage—"Hereby perceive we the love of Christ, because he laid down his life for us;" to which the Apostle adds, "therefore we ought to lay down our lives for the brethren." About two years before the death of Mr Wilberforce, I saw a lady present him with an album, in which he wrote, "The Christian motto." I was glad to see the motto, and I found it was an admirable exemplification of his own life—"None of us liveth to himself, and no man dieth unto himself. For whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's." Let us have more of this consecration to Christ—let us remember that the happiness of human life, as well as the arguments of Christianity, call us not to self-indulgence, but to self-denial; for the man who lives in the principle of denying himself and of exercising benevolence towards others is, after all, the only happy man. The exercise of benevolent affection is the spring of true enjoyment. To speak with reverence, God would be miserable if he were either selfish or malevolent, and we are happy only in proportion as we resemble the God of love—(Cheers). Reference has been made to Tahiti, and from Norwich we presented a memorial to her Majesty's Government on the subject. We have learned with reference to that country many important lessons. We have been taught the power and the prevalence of prayer—that while there is not to be less preaching, we are to have more prayer, and that then God will pour down his blessing till there shall not be room enough to receive it. But now, after a period of thirty years, there comes the mystery of iniquity, in order to blast the fair promise of our hopes. I hate Popery from my soul—(Loud cheers). And these transactions lead me to abhor it more than ever, coming, as it does, to almost the only paradise we can find, and whispering its delusions into the ears of simplicity. A Roman Catholic priest lately visited a woman in Norwich, nearly 100 years of age, and told her that, as she was not a member of the true church, she could not be saved. The old lady at once replied, "How unmerciful you are!"—(Laughter and cheers). God grant that this effort, on the part of the Church of Rome, may be one of those proceedings which shall hasten its downfall, and together with its downfall the angel shall take the millstone up and dash it into the depths of the sea, and thus Rome shall perish for ever—(Cheers).

The Rev. J. J. FREEMAN then rose and detailed a few of the leading facts connected with his visit to the West Indies; but, having given his observations delivered at Exeter-hall in the morning entire, we omit them here.

The Rev. S. HAYWOOD (from Barbice), in second-

ing the resolution, said: I have come from the land of mosquitoes and mud—(laughter), where I have had many difficulties to encounter. Death everywhere stares us in the face in that country; I am, however, thankful to say that I have enjoyed, upon the whole, very good health. There is no trial which we ought not to be willing to endure if we can but carry a cup of cold water to the meanest disciple of the blessed Redeemer. The first sermon that I preached at my present station was on the blessed and glorious day of negro freedom—(Cheers). You may well imagine what my emotions were on that occasion; I stood in the midst of 6,000 black people, and I felt the fields were fast ripening to the harvest. At that period not one of the people could read, not one was married, not one baptized, and none knew anything of the Gospel except what they had heard from the people on the estates of New Amsterdam or Demerara. While I was preaching the most important truths, such was their inattention that they went round to each other with wooden bowls full of water that they might drink. But, after a short time, one and another began to listen and to look to Christ for mercy. A man came to me and said, "I cannot get away from the story you have told; I tried to walk, and he kept by me—(laughter); I ran, but he kept close; I went to bed, put my hand on my eyes, 'go to sleep,' but my eyes still open, and story come again. When the story come so fast I said, 'Now, boy'—a term they use when speaking of anything—to-morrow there is my shovel and my cutlass, I will go into the field and I will pass you then." I go into the field and begin to work, and I find the story go into the ground as fast as my shovel"—(Laughter and cheers). I inquired what was the end of his story, and he replied, "I feel that I must love the blessed Redeemer; that I must be married, instead of living as I now do; that I must be baptised, and that I must give my heart to Christ"—(Cheers). Multitudes thus came forward, God made himself known among the people, and it appeared as if a nation were being born in a day. When laws were passed at the time of freedom every dissenting minister was allowed to marry those connected with his own congregation, and numbers came to me to have this rite performed. Some of the congregation then said, "We must have a chapel." I inquired where they would get the money? to which they replied, "Never mind that, we will put up bit by bit till we get it"—(Cheers). The building was ultimately erected, and cost £1,000—(Cheers). We formed a church consisting of fourteen persons; that continued to increase, and for the last three or four years we have had from 300 to 350 people in Christian fellowship—(Cheers). I cannot tell you their gratitude to the Christian people in England for the kindness shown them. During the last year we have refunded to the London Missionary Society every farthing that we have received—"Hear, hear," and applause). We hold meetings in Barbice, but we reverse the plan adopted by you; we make a collection before the speeches are delivered, and I have known £200 deposited at one meeting—(Cheers). I am now supported independently of the society, and some persons have said, "Why do you not become an independent minister among your own people?" My reply has always been, that "I am unwilling to disconnect myself from the institution on these grounds; I might be suddenly removed by death, and it would be very desirable that the society should be able to send out another to occupy my place." By separating myself from you I should also deprive myself of an interest in those monthly missionary prayer meetings which you hold in this country. In conclusion, I may bear testimony to the liberality of my own people, who, when they found that I was about to visit England, were desirous of subscribing to pay all my expenses, and promised that in two days I should have the money. I was anxious, however, that they should continue their usual contributions for the various purposes required in Barbice—(Cheers).

The resolution was then put and agreed to.

The Rev. W. BUYERS rose to move—

"That this meeting cherishes powerful and most affectionate sympathy with the Christian Church of Madagascar, under the prolonged and aggravated sufferings of its persecuted members; while it feels devoutly thankful that the Saviour, for whom they are counted worthy to suffer, has sustained them amidst fiery trials, and kept them faithful even unto death."

We surely ought to cherish feelings of interest in our persecuted and afflicted brethren in Madagascar. We have heard that they have exhibited the faith and patience of the martyrs in the primitive times, and we may rest confident that in Madagascar, as in other lands, the blood of the martyrs will prove the seed of the church—(Hear, hear). As I am about to leave England in a few days, I have simply to bid farewell to the Christian friends present. I have received since I have been in this country much kindness—much Christian sympathy and hospitality—from many now present, from many who are absent, and especially from the directors and officers of our society, and I wish thus publicly to testify my thanks for it. I came to this country for the restoration of my health, and to print the Word of God and other works for the benefit of India. Those ends having been accomplished, I shall return in a few days to the interesting scene of my former labours—(Cheers). I do not consider it as a hardship to proceed to India, but, on the contrary, I look forward to it with delight, and I shall rejoice the day that I reach her shores, to preach that Gospel which can alone cheer and animate us in time, and point us to a blessed eternity beyond the grave—(Loud cheers). I have been pleading the cause of India from one end of the land to the other. The state of 100,000,000 of people in India is a subject on which we may well speak and feel; and I

hope that, as long as my intellect remains, my voice will be heard uttering her languages, and my pen will plead on her behalf—(Cheers). Are we insane because we speak of India night and day, and because we wish to engage in no other work but that of promoting her welfare? May we not yet hope to see in Benares churches flourishing as in England? I entreat you to remember us in your prayers when we are far hence—(Hear, hear). I shall feel greater confidence than ever on my return by knowing that I have the sympathies of so many in England. I believe that no missionaries who have laboured in India would willingly abandon it, but would continue to exert their power in that country till idolatry and Mahomedanism be swept away from it. The Gospel has been initiated there—it has taken hold of the minds of the people, and, by one means or other, is spreading around. We hope that the time is coming when not merely one Brahmin shall become a preacher of the Gospel; when we shall be able to report not 210 native teachers only, but many thousands; and when Christianity shall be so established that we may look upon the work as completed, so far as we are concerned. I affectionately bid you adieu—(Cheers).

The Rev. J. ARUNDEL briefly seconded the resolution, which was then put and agreed to.

The Rev. G. CHRISTIE moved, and the Rev. G. GOSGERLY seconded—

"That the most respectful and cordial thanks of this meeting be presented to Frederick Smith, Esq., for his kindness in presiding on this occasion, and conducting the business of the evening."

The resolution having been put, and carried by acclamation, the CHAIRMAN briefly replied, and the meeting separated.

COLONIAL MISSIONARY SOCIETY.

The Seventh Annual Meeting of this Institution was held at Finsbury Chapel, on Friday evening, the 12th inst. This large and commodious building was occupied by a highly respectable audience. The chair was taken by Lord MORPETH, who was warmly greeted on ascending the platform.

The services were commenced by singing and prayer.

His LORDSHIP, in opening the proceedings, said that, in addressing the assembly which he saw before him, he hoped that they would not deem it amiss if he premised a few observations, which he felt called upon to submit to them, by stating that the time had been when he should have been surprised at being invited to take the chair, or to have been ready to preside at a meeting composed, almost entirely, of persons pertaining to a different religious denomination to his own—(hear, hear); least of all should he have expected to address such an assembly in a dissenting chapel—(Hear, hear). He hoped that he was a zealous and devoted son of the Church of England, and yet, on this occasion, he felt himself beyond the bounds of episcopal consecration—(Laughter). Nevertheless, under the subsisting state of things, such a position might not be wholly unattended with its specific recommendations. Taking for granted that the object in view was a common and a desirable one, he would rather be found in company with those who did not profess the same outward formalities of faith than refuse to accede to the request which had been made to him; he believed that the great evil of the times was a too rigid and over-strained exclusiveness. The great want of the times appeared to him to be an expansiveness of spirit—more of religious co-operation, religious charity, and religious peace—(Cheers). Though it was not his wish that the church to which he felt he belonged should occupy a backward part in the noble competition of missionary labour among the unenlightened and the unreclaimed population of the globe, yet there seemed to be room enough for all who would go forth in the spirit and deliver the substance of the Gospel—(Cheers). When he remembered that within these walls efforts had been made to send the pure Word of God, the holy message of Christ, to the emigrants, who were the neighbours of the savage and the pagan, he was not anxious to inquire by what precise mode of ritual their agents had been consecrated to the solemn service—(Cheers). It had occasionally been his privilege to hear the doctrines of the congregational denominations; yea, even to receive the bread of life from such a man as Dr Vaughan—(cheers); and he did not stop to inquire whether he could find a better accredited successor of the apostles—(Cheers). The meeting must be sufficiently acquainted with the specific objects of the society. Yet, he could not help stating that he felt a large additional interest in the success of its operations, inasmuch as it had approved itself to him in consequence of his recent visits to some of the spots which were the principal theatre of its transactions. Within the space of the last year he had traversed almost the whole inhabited length of the province of Canada. He had followed the majestic waters of the St. Lawrence from the broad ramparts of Quebec, first by the walls of Montreal, where this society had one of its establishments for the education of ministers, and next to the vast rising city of Toronto, where it had also a missionary station. He did not leave these waters till he saw them issuing from the great hill at Lake Superior—(Hear, hear). The large tract of country presented a noble province hardly, as yet, appreciated by the people of this country, for the surplus of whose overworked and half-fed population it seemed to him to be spreading vast tracts of fruitful soil and its boundless riches of inland waters. He saw emigrants constantly pouring in, and it was incumbent upon those at home not to forget that, without which capital was but dross, population was but a mischief to the land that bore it—(cheers)—it was incumbent upon them to send forth to their brethren that Christianity which was a nation's strength and a nation's righteousness—(Cheers). This society, however, was not alone in that great work. Rome possessed a stately edifice in her ancient

possession at Quebec. The Episcopal church of England was acquiring a fitting persistency in Canada, at which he, as a member of that church, had every reason to be gratified. He believed that he might say that there were also some sprinklings of Puseyism there—(laughter); but he could not conceive that it was a growth congenial to the soil of the New World. The Wesleyan body had a most ample and well-endowed education system. He could not, therefore, be surprised that congregationalists, after their chapels and schools, and pulpits and press had produced such a salutary influence over the mother country, and had given so many hallowed names to the Protestant calendar, should wish to pursue their emigrant children across the world of waters in those forest retreats, where they might be scattered necessarily in many instances as flocks without a shepherd—(Hear, hear). He was aware that there was another province which had been made the successful scene of the labours of this society—the great territory of Australia; but as he had not visited its regions, he would not trouble the meeting with any remarks in reference to it. In conclusion, he would express his earnest and solemn wish, that as it would seem that the emergencies of the mother country on the one hand, and the requirements of the great colonial empire on the other, equally pointed to the fact, that in an almost indefinite period of time a continuous and increasing flow of emigration had been going on, the very nature of things seemed forcibly to indicate that they were not to overlook the still higher duty of cultivating the great moral waste, and of opening the paths of light and truth through the spiritual wilderness, scattering the shades of ignorance, superstition, and errors—(Loud cheering).

The Rev. A. WELLS then read the report, which contained an interesting detail of the society's operations in Canada, Australia, and New Zealand. The depressed condition of the colonies during the past year had rendered it necessary to afford aid to several of the missionaries. It was hoped, however, that as things were now improving in the colonies, many of them would be able to dispense with any assistance from home. There had been a considerable reduction in the amount of the funds received during the present year, arising, as it was presumed, from the distress prevailing in the manufacturing districts. Had it not been for a legacy of £500 received from the late Mrs James, of Birmingham, the institution would have been about £1,000 in debt.

C. HINDLEY, Esq., M.P., rose to move—

"That the report of the committee now read be adopted and printed, and that the meeting approves and acknowledges the services of the committee and officers of the society during the past year; also, that the meeting respectfully requests the treasurer and secretaries to retain their respective offices, and the following gentlemen [names read] to act as committee for the ensuing year."

His lordship had remarked that the time had been when they could scarcely have had the pleasure of seeing him at such a meeting as that over which he was now presiding. He (Mr H.) was sure that the assembly would regard with delight the progress of Christian truth as exhibited in the case of his lordship—(Cheers). He was sure that they would have to rejoice in the countenance which his lordship would give to the religious institutions of the country, while by attending meetings of this kind he would see their utility, not only to England, but to the world at large. He could also speak of the change which his own views had undergone; he could recollect the time when his prejudice in favour of his own party, and his apprehension of others, were greater than they were now—(Cheers). He was strongly reminded of an expression in Holy Writ, "He hath been led by a way that he knew not." He was surprised to hear that this society was already an infant of seven years old. He could assure the present meeting that though he had known something of what was going on in the religious world, and the exertions which were making in reference to foreign countries, that it was only three days ago since he had become acquainted with this society. He thought that the talent must have been hid under a bushel—that it could not have been properly advertised—or he should have heard something about it; and if others were in the same position, he could not wonder that the treasurer was upwards of £800 in debt. He would recommend them to sound a trumpet through the land, and to let every one know that there was such a body as the Colonial Missionary Society—(Cheers). It was an interesting feature in this institution that it sent the Word of God to men of their own blood, and of their own nation, over whom their own Queen reigned—(Cheers). He regarded the labours of this society as particularly interesting, from two considerations. The first was the great facility which it had in conducting them—the persons among whom they laboured spoke the same language with themselves; and their missionaries, therefore, had not to learn a foreign tongue, but could at once commence their labours when they arrived among the people of their charge. The sphere also which the society occupied rendered it, to a certain extent, more useful than similar institutions; they could do greater things with a less amount of money. Perhaps he might be asked to prove that. It was very obvious that if they could plant thirty or forty churches in Canada, when they had arrived at maturity they might begin to send out missionaries to other places. He need not remind the audience that there was another peculiar feature in the operations of this society—it was conducted entirely on the voluntary principle—(Cheers). He wished from the bottom of his heart that they could persuade that Church, of which his lordship was so distinguished a member, to adopt entirely the same principle—(Immense applause). His Lordship had said that he desired to see the Church of England useful in spreading that message which the great Redeemer came to announce. He (Mr. H.) would also rejoice in seeing that church take her stand in every good word and work; but how much better would she do it now, if she would take off those fetters by which she was

bound?—(Loud cheers.) Let her lay aside those state crutches—(loud laughter and cheers)—crutches which were only necessary for the lame and the lazy—(renewed laughter)—and let her walk with all the strength and health which Christian life was calculated to impart—(Loud applause). As this society proceeded on the voluntary principle, he hoped that next year the secretary would have a very different report to present as to its finances. These were times in which they were called to stand by their principles, and to show that they possessed that vitality which was ascribed to them—(Loud cheers).

The Rev. Dr. VAUGHAN, in seconding the resolution, said, that he felt much interested in the object of this society, which was that of sending forth their Protestant faith and institutes along with the people of Protestant Britain to the different colonies of the empire. It was to him no small gratification, and he was sure that it was no less so to the audience, that the proceedings of that night were conducted under the auspices of his lordship—(Cheers). Under any circumstances his lordship would have been welcomed back to his fatherland, but to come back as he was now doing, to take his place in the midst of them, obviously proved that he was not a less liberal man than he was before—(Cheers). Had his lordship gone to the old cities of Europe—had he employed himself in gratifying his literary taste, or his taste in architecture amidst the former greatness and splendour of decayed cities, they could have understood it; but that he should have gone forth amid the young cities of the growing empires of the world, and have commenced the study of the budding state of things for the time to come, there was a wisdom in it which they could not comprehend—(Loud cheers). Much knowledge concerning humanity might be gained through the spectacles of books—(laughter)—and statistic papers; but no sound statesmen would be found in connexion with the modern world, who did not go and examine the details of society for himself. It was of great importance that England should be governed by men who knew of what England was made—(Loud cheers.) They well knew his lordship's preference, from education and from the sincere conviction of his own mind in relation to that church to which he belonged. They would, indeed, strangely forget all propriety, if, in coming amongst them as an Englishman and a Christian, they should allow him to hear anything from them that was at variance with what was due to such an exercise of generosity—(Cheers). They were met, it was true, for the purpose of extending their common Protestantism in connexion with the principles they held as congregational dissenters; but in the fields of labour to which the missionaries of this society were sent, there was no great deal of need for those hot discussions relative to the principles of ecclesiastical polity that were so rife among themselves at home. The field for the most part was so wild and uncultivated, that the great vocation of the men of God sent forth seemed to be, as a matter of necessity, that they should look to the great spiritual interests of perishing men, subordinating everything to that. They were bound as a people distinguished as a colonial people, to care for the colonies. The colonies that were founded in connexion with the early cities of Tyre, Sidon, and Greece were vigorous offshoots from the parent country. The emigrants went forth on a common adventure, and they settled at once in various localities as independent communities, retaining no other relation to the parent state, save that of intercourse, which was natural between the venerated parent and the child. Greece had been previously to this settlement in a most unsettled state. She might be compared, during those times, to the beautiful representation that was given of the Divine dealing with Israel in the desert, where they were compared to the eagle that took her young, and bearing them upon her wings, taught them to put forth their pinions, and to wing their way through their proper element, the air—(Cheers). He sometimes thought of that among those deep troubles that had their home in this land, and which were forcing multitudes away, 40,000 in one year to Canada, 30,000 to Australia, and the number augmenting from year to year. Would they have gone had there not been trouble at home? Would men sever all the tender fibres of the soul, and go to a strange land, there to live, and there to anticipate the laying down of their lives, were they not sorely pressed to it? What would be the result of what was now going on? The colonies of Greece grew up, and became more noble beings than their mother. They grew up, and became, in civilization, her equals—in liberty her superiors; and they re-acted to give to the parent state those popular forms of government of which that parent country ultimately became possessed. It was those impulses that gave to Greece her splendour—(Cheers). He sometimes was obliged to despair of the existence of any great principle of self-regeneration in old Europe; but whenever that feeling arose in his mind he began to think whether it might not come here from some other part, and whether the vast continent that had been peopled by the finest of their children in North America might not be found to re-act on the old state. He had no wish to see, in circumstances like those which existed in their own time, an extinction of the peerage of Britain—(Cheers). But if the time should come in which it were better that present forms should give place to others, his love to country and to humanity would say, let the change be—(Cheers). They owed as a commercial and colonial people a vast debt, not merely to religion, but to humanity—(Hear, hear). The history of colonization had been in all the cases of all commercial people the history of fearful rapacity and cruelty. The consequence had been that there had been conveyed to the minds of distant nations an impression in relation to Englishmen as a people, and as religionists, exceedingly unfavourable to the good of man and the honour of God; and the more that had been the case, the more incumbent he apprehended it was upon

them to do what they could, in connexion with a society like this, to wipe away the reproach, and let the ends of the earth see that the object for which, at least, a large portion of British people were concerned in connecting themselves with distant regions was that they might extend to them all the happiness of that religion which brought peace into the earth, and spake unto it nothing but good-will towards men—(Loud cheers).

The resolution was then put and agreed to.

The Rev. J. BURNET rose to move—

"That this meeting, having heard with concern the statement of the report on the finances of the society, and on the inadequate pecuniary support hitherto afforded it, sanctions the proposal for a special contribution to meet present difficulties, and encourages the committee to make prompt and urgent appeals in favour of that effort. But this meeting, impressed with the necessity of immediate measures for augmenting the regular and permanent income of the society, declares its entire concurrence in the desire expressed by the committee to secure the universal adoption in all the churches of October collections for British missions, and the formation to the utmost practicable extent of congregational auxiliaries in aid of those interesting and important missions."

In directing the attention of the meeting to that resolution, he knew that it was a part of the question not the most interesting, namely, the money—(Laughter). But it was impossible, however interesting other parts of this or any other great question might be to go on without taking up along with them the less interesting one of money. If it could be shown that the colonies were important to every country, and especially to this, they must have a just claim on any amount of pecuniary contribution that might be necessary to sustain them. It was the saying of a great rival in political power, that he must have ships, colonies, and commerce. The gratification of that desire he never enjoyed, but in the ordinary workings of Divine Providence that had been experienced by England. If this were the position of England, and if she must have a still more extended field over which to spread her population as it grew and increased at home—if she was only sending out that population in fulfilment of nature's great law, that man should cover the face of the earth which God had given them for a common dwelling-place, while they thus regarded their temporal interests were they altogether to overlook their spiritual necessities when they departed from the British shores? But it might be said that the Established Church of the country was competent to the spiritual cultivation of her colonies, as well as the spiritual cultivation of the country at home. Great bodies moved slowly—(laughter), but they knew that the colonies went on rapidly. Were they, therefore, whilst the population was spreading far and wide to all the ends of the earth, to wait for all the state formalities, the political arrangements, the financial endowments, and the necessary consecration of a national institution until the colonies should have cast off the very first parts of the population that entered upon them beyond the limits of time, without God, without Christ, and without hope?—(Cheers.) By no means. But there was another reason why dissenters should take up the Christianization of the colonies. There were many who themselves had never attended at the Established Church who had gone out to the colonies; and, supposing that they were religious persons, they had carried with them what must be allowed to be their conscientious opinions, and under their influence they would look for their own services, their own ordinances, their own pastors, their own spiritual fellowship. They had never had any other, and were their consciences to be burthened and their spiritual privileges denied them, whilst those at home, by a little effort, could send out with them that spiritual instruction in which they rejoice, and by which they were distinguished in the land of their fathers—(Cheers). But suppose that they were not religious persons, still, however, men in one way or other accustomed to the meeting-house rather than the church while in their mother country. That was a worse case—they went out to the colonies and found that the places to which they had been accustomed to resort were unknown; they would make an easy excuse for not going to a place of worship, because it was not such as they had been habituated to at home—(Hear, hear). Were they to be thrown loose in a moral wilderness until they became nearly as wild as that natural wilderness which they had gone to cultivate? Certainly not. They saw, therefore, reasons for constituting a society like this without offering any offence to the national church, or to any one of its forms, much less to such a member of it as his lordship—(Cheers). If they looked a little further they would see that it sometimes happened that political appointments were not of the best character for the purpose of carrying out the spiritual objects of such an institution as this. They were often made by persons not the best judges in such a case. There was, therefore, a danger of imposing a form upon, instead of creating a religious character in, the colonies. Every one who had witnessed the operation of settled ecclesiastical institutions in the colonies must be aware that there was danger such as that to which he had referred. In what way, therefore, were the colonies to be delivered from it? Just in the way pursued by this society—(Cheers). Whatever one church might do while another was in the field at the same time, and in the same place, there was a rivalry in some cases not associated with the very best feelings, but in all cases associated with much better results than if that rivalry had never existed—(Cheers). Dissenters did not ask the Church to intrust them with the whole field, nor would they trust her with it—(Laughter and cheers). Perhaps while they watched one another the work would be the better done. Competition always produced better and cheaper work in the world at large; and why should there be an exception to that rule in the religious world? They always found that when individuals were left alone, and were paid by those who did not watch over them, indolence stole over them

still apathy superseded diligence and zeal—(hear), and they found their workmen moving like automata, not doing some of the duty for which they were paid. That arose from human nature; and indeed all mischief connected with any institutions could be traced to human nature. They wished that human nature should be placed in the best possible circumstances, to correct its waywardness, to subdue its passion, to raise its zeal, to save it from its indolence; in other words, that there should be a moral compulsion to do good—(Cheers). Looking, therefore, to this society, he naturally asked why it had not been more liberally supported. Mr Hindley had stated that he did not know of its existence; but he knew of it now, and he himself could advertise it—(Laughter and cheers). He might advertise it even in the House of Commons. He (Mr B.) did not know how he could sit in that house, and hear so much about colonial bishops and other things without telling the house what this society had begun to do, what it was now doing, and what it intended to do—(Laughter and cheers). He conceived that such a statement would not be out of order—(Laughter). He should like to see that new era in the House of Commons. But, to return to the resolution. There were two points in it associated with the financial conditions of the society. In the first place, there was a recommendation that there should be a special effort made for bringing the society's income up to its expenditure; in other words, an exertion to meet the demands of the treasurer—(Hear, hear). If gentlemen were requested to become treasurers of public societies, and were urged by cheers given round after round, and gave an intimation of their acceptance of the office, was it honest to let these treasurers come, after they had thus been placed in office, and state that they were out of pocket £500?—(Cheers.) There was something like deception in that—(Hear, hear). They told the treasurer to accept office, and that they meant to support him in it. If they told him in the first instance that they should be obliged to him if he would provide its finances, and that they did not mean to repay him, that would be fair dealing—(Laughter). But they would never get such a treasure as that—(Renewed laughter). Let, therefore, the special effort be made, in order that the sum now due to the treasurer might be liquidated. The other point in the resolution connected with the finances was the universality of the collection in October. It had been the desire that the different churches should make a collection in that month in every year. Some churches have done it during the past year, but he trusted that, during the succeeding year, it would be made in all—(Cheers).

The Rev. T. ATKINS, in seconding the resolution, said that, while listening to the details regarding the impoverished finances of this valuable institution, he could not forbear feeling how vastly important it was to communities, as well as to individuals, that they should have all their contemplated plans on principle rather than on circumstances. The men who acted on the latter, and not on the former, would be ever the sport of adventitious circumstances, the mere shuttlecocks of contradictory events, driven hither and thither like the feather in the whirlwind. What would be thought of a navigator who traversed the blue wave of the ocean from continent to continent, looking only to the wind and the wave, and disregarding the chart and the needle, and the invaluable guide that should point his course across the tremulous deep? It was therefore very important that, in reference to this institution, they should feel the force of the irrevocable mandate of Him who had said, "Freely ye have received, freely give"—(Hear, hear). Much had been said, about colonies. He presumed that his lordship would admit that it was very important that colonies should reflect, as true as a mirror reflected the image of the original, the loveliest lineaments of the mother country. He should consider it a departure from the spirit of Christianity, if he were to trench on that courtesy of which his lordship had set so bright an example; but he must take the liberty of reminding him, that they were met together as congregationalists, to the principles of which Britain was much indebted. It was important that the colonies should be distinguished by intelligence, and intelligence was the life-blood of congregationalism. It could not thrive under error and ignorance—(Hear, hear). In proportion as an intelligent community stood associated with religion it must rise higher in the zeal of social existence; and a well educated people all government, whether arbitrary or republic, were compelled to reverence—(Cheers). A large portion of the liberty spread over this country was wrung, by the ancestors of the men by whom he was surrounded, from the hand of despotic power, and much of the liberality pervading political institutions at the present day was to be attributed to that source. He need not remind them that in the colonies there might be dressed the little brief authority that might play strange fantastic tricks under the high arch of heaven; and where were they to meet with the antagonistic power that would prevent further encroachment, but among men connected with their own body? A reference had been made to the diffusion of religion. Where were they to find opponents to Puseyism but amongst individuals that took the Bible in their hand, and, adopting the language of Chillingworth, said, "The Bible, and the Bible alone, is the religion of Protestants?"—(Cheers.) The rev. gentleman then made an appeal for increased pecuniary contribution to the society, and concluded by assuring the committee that anything which he could do to promote the welfare of the institution they might depend on his endeavours to effect.

The resolution was then put and carried.

The Rev. J. J. FREEMAN rose to move—

"That this meeting deems the British colonies a most interesting field of missionary effort, and rejoices in the measure of success that has already attended the operations of this society. The meeting would regard with great encouragement the number of ministers employed, of chapels erected, of churches gathered, of schools established, and of students receiving education for the ministry, in connexion with this society, as the results of the first seven years of its existence. And with so much already accomplished, and with so many openings for extended operations presented to the society, this meeting feels greatly encouraged, and would increase both its efforts and its prayers to God for their success."

The rev. gentleman expressed his warm, deep, and growing attachment to this important institution, and was glad to have that opportunity of expressing the fraternal feeling of the society with which he was connected. He trusted that they would never look with envy upon each other. In his late visit to the island of Jamaica he had witnessed the happiness of the peasantry in that country, and could not but feel and wish that thousands of our poor, half-starved, famished, industrious people in the manufacturing districts were as happily situated—(Cheers).

The Rev. J. HILL, of Clapham, in seconding the resolution, dwelt upon the great importance of the colonies being populated by a decidedly renewed, sanctified, and regenerate people.

The resolution having been put and agreed to,

J. R. MILLS, Esq., moved—

"That this meeting would express to the Right Hon. Lord Morpeth its deep sense of the service his lordship has rendered to the Colonial Missionary Society by presiding on the present occasion with so much ability and enlightened interest in the religious welfare of the extensive and important colonies founded by the British people in some of the fairest regions of the globe, and likely to become great nations in future and happier ages of human advancement."

The Rev. P. SMITH, A.M., of Sheffield, in seconding the resolution, expressed his gratification that the noble lord, whom he had seen upon the hustings at Sheffield, had presided over the meeting, and stated his earnest desire that his lordship might resume his seat in the House of Commons—(Immense cheering).

The resolution having been put and carried amid loud and reiterated cheers,

His LORDSHIP, in acknowledging the compliment, stated the high satisfaction which he had felt in occupying that chair. He had not heard a sentiment throughout the evening which had not afforded him pleasure. He should continue to maintain through life an anxious wish for the further progress and success of the institution.

The meeting then separated.

WESLEYAN MISSIONARY SOCIETY.

ONE of the large meetings ever witnessed in Exeter hall was held there on Tuesday morning, upon the occasion of the annual meeting of the above society. The Right Hon. Sir George Rose, G.C.H., was to have presided, but a severe domestic affliction prevented his attendance; the chair was, therefore, taken by J. P. Plumptre, Esq., M.P., who was supported by Mr Campbell, M.P., Mr Farmer, the Rev. Dr Bunting, the Rev. Dr Alder, the Rev. Thomas Mortimer, the Rev. Dr Leifchild, the Rev. Dr Campbell, and numerous other ministers of different denominations.

The Chairman having briefly addressed the meeting, the Rev. W. BEECHAM read the report, which was very voluminous. It commenced, as usual, with Ireland. Whilst various efforts had been made during the past year to impede their operations, it stated that the agents of the society had steadily, and to some extent successfully, prosecuted their important work. The fifty-two schools under the care of this society contained more than four thousand scholars, half of whom were now able to read the sacred scriptures. The report went on to state that on the Continent, at Winnenden, the mission was extending the influence of evangelical and experimental Christianity in the kingdom of Wurtemberg. The mission in France also presented an encouraging aspect. The prospects of the mission at Gibraltar were hopeful, but at Malta difficulties of a very discouraging character presented themselves. In Ceylon and India a large measure of success had attended the diligent and praiseworthy labours of the provisional committee formed in London for the purpose of effecting the withdrawal of government patronage from the idolatry of India; it being a melancholy fact that that extensive and populous country had not yet for the most part the gospel preached in it. In Australia and Van Diemen's Land the missions were generally in a very prosperous state. In New Holland the want of additional labourers was greatly felt, and pressing applications made to the committee to send out four more missionaries. From other parts of Australia there were also calls for a greater number of missionaries. The effect produced by the distribution of the New Testament in the native language was one of the most interesting features of the efforts of the society in New Zealand. At Clowdy bay, in the middle island, where four hundred copies had been distributed, there were no less than seven hundred eager competitors, and nothing could surpass the expression of gratitude of the successful applicants to the British and Foreign Bible society for its munificent grant. With respect to Hokianga, in the Northern island, it was observed, in reference to the popish priests, that there was every prospect of their cause speedily coming to nought, as their people were daily leaving them, and many of them were beginning to attend the missionary services; scarcely a day passed without bringing to the missionary station a company of five or six Romanists, who went for the express purpose of conversing with the clergyman on religious subjects, and "begging books." The committee acknowledged a liberal grant of five thousand copies of the New Zealand Testament from the British and Foreign Bible society, in addition to the ten thousand copies formerly voted; but even that number would fall short of meeting the large demand made by the natives within the range of the

society's missions. In the Friendly Islands the missions were generally in a languishing state, resulting chiefly from that rigid economy which the straitened circumstances of the society's funds compelled the committee to practise. The report then detailed the proceedings of the Romish emissaries at Vavan and Tahiti. It went on to state that the recent unjust assumption of French dominion in Tahiti had increased the apprehension of the committee respecting their Polynesian mission; they had united with the directors of the London society in a deputation to Sir R. Peel and Lord Aberdeen, for the purpose of representing the danger to which their missionaries were exposed in Polynesia by the proceeding of the French in supporting, by an armed force, the emissaries of the Romish church, and of soliciting the protection of the government. In Feejee the missionaries continued to prosecute their arduous work with zeal and encouraging measure of success. The members had recently increased to 837, while there were upwards of 1,100 adults and children in the schools. In Southern Africa the circumstances in which several of the missions had been placed formed the source of much solicitude and care. At the Cape of Good Hope additional missionaries had been imperatively needed; but, in consequence of the want of adequate funds, the committee were unable to increase the existing mission establishments. In the Albany and Caffraria districts the missions had been for several years steadily rising in importance. Upwards of thirty thousand natives of both sexes were under instruction in Caffraria, and the Word of Life preached to them in the vernacular tongue. In Sierra Leone the mission was in a prosperous state. The establishments for the instruction of the sons of the native kings and chiefs, and of the native traders, which had been opened recently at MacCarthy's Island, on the river Gambia, was calculated to exert an important influence on missionary operations in that part of Africa. The Gold Coast mission was also full of promise. The favourable commencement of the missions in Ashantee should be regarded as a most important event. The mission school in Kumasi, though yet viewed by some of the chiefs with jealousy, was in successful operation. One of the King's nephews manifested a strong desire to become a Christian, and the King himself evinced the greatest kindness for the missionaries. On a recent occasion he dressed himself in European costume, and proceeded in the carriage presented to him by the missionary committee, to the sacred house of Baniama. According to custom a human sacrifice would have been offered on the occasion, but the King forbade it, saying to the executioners, "I am going to travel in white man's way, and dress in white man's way; and we will adopt white man's fashion, and not kill a man to-day." In alluding to the destruction of Cape Haytian the report stated that the missionary cause in the West Indies was prosperous—in Jamaica especially a marked improvement appeared. In British North America, throughout the districts of Canada, Nova Scotia, New Brunswick, and Newfoundland, the missionary labours were generally crowned with success, as also in the territories of the Hudson's Bay company.

The income of the society during the year, containing same most princely donations, amounted to £98,253 12s. 9d., and the expenditure to £100,663 13s. 9d., being an increase over the receipts of £2,410 1s. 1d. There was, however, a surplus in 1841 of £2,933 14s. 7d., which left the sum of £523 13s. 6d. wherewith to commence the missionary labours of 1843. The debt of £30,000, contracted in 1838, 1839, and 1840, was now nearly liquidated, only £6,653 2s. 1d. remaining to be paid. The Rev. Dr. Hannah moved the adoption of the report, which, being seconded by Mr Campbell, M.P., and supported by a Chippewa Indian, named Pah-ta-se-gay, who had been converted and christened Peter Jacobs, was carried unanimously. Mr Plumptre then left the chair, and Mr Farmer was voted to his place. Eight other resolutions, in the course of which twenty speakers addressed the meeting, were subsequently agreed to; and a vote of thanks having been carried to the Chairman, the meeting separated at an advanced hour of the day. A collection was made at the doors, and a very large sum of money was received.

Correspondence.

To the Editor of the Nonconformist.

SIR—The objects you so ably advocate are the very highest for which the philanthropist or the Christian can contend—to give every man the rights of citizenship, and to conscience and to God their own dominion. Allow me, then, to suggest one important means of promoting this great cause—combined prayer, added to combined effort. To avow before the world that we seek the aid of the Supreme Ruler of the universe will give a sacred dignity to our enterprise—will assure that almighty influence which no heart can resist—and will tend to preserve those whose passions may mislead them, even in a noble cause, from the excesses of impetuous zeal, or the dangers of a proud self-confidence. In order that such an effort may be systematic, I would suggest that every Monday morning Christians offer supplications on this account in their closets and in their families, and that churches devote one of their prayer meetings every month to this object. Earnestly hoping, with you, that the ardour excited among us by a new act of oppression may not evaporate with the occasion, but terminate in a bold attack upon the master grievance—a state church—I can think of no means more adapted to perpetuate and increase our zeal than such a union in prayer. The revived spirit of Laud would soon be met by the revived spirit of Hampden, of Milton, and of their glorious compeers, manifested in all legitimate and peaceable resistance, and you would be relieved from the just (though sometimes rather unmerciful) flagellations you bestow upon lukewarm dissenters.

ONE WHO CARES LESS FOR DISSENT-TERISM THAN FOR DISSENT.

GOVERNMENT EDUCATION.

To the Editor of the Nonconformist.

SIR—Right glad must every enlightened dissenter be to witness the spirited opposition put forth to the insidious educational scheme.

At length it appears that the rod has aroused them from their guilty supineness, and it is refreshing to hear once again the indomitable spirit of our revered forefathers breathing through so many of our leading men of the present day.

The overwhelming flood of petitions in the house, and the bursts of indignation at our public meetings, tend to give new life to our hopes, and to encourage the expectation that this will lead to better days—days of untiring conflict for the supremacy of principle over power. Allow me to suggest that, whatever may be the fate of the bill, advantage ought to be taken of the present wakeful moments of the dissenting body to lead them on to demand that only cure for these attempts at religious slavery—the separation of church and state. The best of all possible reasons for this step now presents itself—it may very properly be urged, that dissenters have no reason to expect the quiet enjoyment of their privileges, seeing that notwithstanding the growing feeling upon the subject, the privileged sect are wantonly and arrogantly attempting to extend their supremacy.

As you justly observed a short time since, "we shall have plenty of such work as this to do," till a radical cure is effected by the aid of the knife; and the present moment of excitement should be embraced to commence a vigorous campaign upon this, the greatest of all obstacles to the advance of religious truth and liberty. That portion of the dissenting community, who value more their principles than their quietude, are expecting your able advocacy and leading at the present moment; and you may confidently assure yourself of a number, by no means contemptible, who are ready to move in the right direction; and, if language do not deceive us, there are many noble spirits rising, whose power and principles the present crisis would tend to develop.

I am, sir, your well wisher,

Ipswich, May 4, 1843.

J. C.

To the Editor of the Nonconformist.

SIR—That the hallowed principles of civil liberty have powerful claims on the attention of Christian ministers, will be acknowledged by all who have embraced them under the conviction that they are in accordance with the doctrines of the New Testament.

If this be conceded, it will be evident that those who instruct the children of the working classes in the same truths which are expounded to their parents by the minister, have a duty to perform to their charge, the neglect of which is totally incompatible with a profession of desire for their welfare.

Abundant proof has been afforded that the voluntary efforts of Sunday school teachers do exercise a very powerful influence on the public mind; and those who have traced the advantages of that influence have asserted (and with truth) that the patience, the civil demeanour, and the respect for the rights of property, which, in spite of their suffering, are distinguishing characteristics of the working classes, may, to a great extent, be attributed to it.

As a Sunday school teacher I rejoice in these developments of the success of united exertion in the cause of truth, and there are other features in the public mind over which I equally rejoice; it is my sincere conviction that the restlessness of the masses—their ardent desire for civil equality—their correct notions of natural right—their firm adherence to the principles of moral justice—their unequivocal demand that government should legislate for the good of all—and their powerful appeal to the middle and upper classes to love their neighbour as themselves, may justly be attributed to the same cause.

If this conviction is correct (and when properly examined, I think, few will question it), it follows that Sunday school teachers must be prepared to take their part in the battle against tyranny. They have aimed

"To breathe the enlivening spirit, and to fix
The generous purpose in the glowing breast."

And if they are not content that their children should have to engage in a continual "conflict with famine," to pant for freedom, as strangers to its blessings; to be exposed to the craft and cunning of church-and-state education mongers; to be tempted by the proffered bribes of hirelings, who would affix on them the degrading badge of soldiership, and train them in the art of murder, leading them through scenes of battle, blood, and strife, till they fall by the hand of a fellow creature in a foreign clime, victims to ambition's insatiable thirst—then let them essay to burst asunder those hateful bonds, which have had a powerful influence in checking the progress of important truths, the love of which has led them to labour for their extension.

They are deeply interested in the great question of civil liberty; the odious property qualification abolished, another motive for exertion would present itself within their classes; many noble minds might be receiving impressions which, in the senate-house of our country, would display the superiority of the source from whence they were derived.

Let Sunday school teachers, and all who profess to be guided by the precepts of the Christian religion, examine the flimsy pretext, that interference with politics would diminish that high tone of spiritual feeling which they should endeavour to maintain, and it will be found a compound of selfishness and ignorance; if we are not to live for ourselves—if the good of others, as well as our own, should be our aim, then surely we ought to endeavour to make that which concerns all in its operation tend to bless all; and it is my humble opinion that for the present condition of the working classes in this country, a Christian professor is vastly responsible, if he refuses to protest against its bitter cause—class legislation.

Sir, yours sincerely,

C. J. BUNTING.

1, St Steven's road, Norwich, May 5, 1843.

PATRICROFT, NEAR MANCHESTER.—The Rev. Thomas H. Smith, independent minister of Denton, having accepted the cordial and unanimous invitation of the church and congregation at Patricroft, near Manchester, entered upon his pastoral duties on the 7th instant.

BAXTER'S OIL-COLOURED PORTRAITS OF WILLIAMS AND MOFFAT.—In a number especially devoted to record the success of missionary zeal and missionary enterprise, we feel the greatest pleasure in adding our mite to swell the almost universal testimony which has been awarded by the public and the press to the merits of Mr Baxter's portraits of two of the brightest ornaments of these institutions. In the narratives which Williams and Moffat have presented to the Christian public of their own exertions in the cause of missions, we may peruse their spiritual characters, we are admitted to behold the inner man, to examine the secret of their success, and the cast and tendencies of their minds. Mr Baxter, in his admirable likenesses, gives outward expression to these qualities; and, so exactly does he appear to have caught these prominent features in the character of each, that we are convinced that any person of ordinary intelligence might, from these pictures, even had he never been acquainted with their history, be able to distinguish, with tolerable accuracy, the peculiar idiosyncracies that marked the one and the other. The approbation which the public have bestowed upon these most successful likenesses renders any further commendation of ours entirely superfluous. We cordially recommend those friends of missionary enterprises, who have it in their power, and have not yet possessed themselves of these portraits of two of its most distinguished advocates, to personally judge of their merits by obtaining them forthwith.

Advertisements.

SUNDAY SCHOOL UNION.

A SERMON will be preached on behalf of this Institution, at the POULTRY CHAPEL, on THURSDAY, MAY 18, 1843, by the Rev. GEORGE SMITH, of Poplar. Service to commence at Seven o'clock.

During the past year the Sunday School Union has expended £1177, principally in assisting the erection of new School Rooms, the formation of Lending Libraries in Sunday Schools, and the extension of Sunday Schools in the British Colonies and Foreign Countries; and its Funds now require the assistance of the friends of religious instruction.

ALTERED FACTORIES EDUCATION BILL.

AT a PUBLIC MEETING of the INHABITANTS of DEVONPORT, held in the Town Hall, on Wednesday, the 10th of May, 1843, C. TRIPE, Esq. (Churchman and a Magistrate) in the Chair, the following Resolutions were unanimously adopted:—

Moved by the Rev. JOHN PYER (Independent), seconded by JOHN NORMAN, Esq. (Unitarian).

I. That, in the opinion of this meeting, the amendments proposed by Sir James Graham in the bill for the "better education of children in factory districts" in no wise affect the principles upon which that unrighteous and unconstitutional measure is founded; that it still violates the rights of conscience, interferes with the obligations of parents, empowers the privy council to enforce a system of taxation without the control of the ratepayers; and therefore demands the unmitigated opposition of all friends to civil and religious liberty.

Moved by the Rev. THOS. HORROX (Baptist), seconded by the Rev. W. SPENCER (Independent).

II. That this meeting, firmly holding and maintaining that every man is amenable to his own conscience and to his God for his religious opinions, cannot admit a right on the part of any human government to interfere with the conscientious convictions of others, nor to enforce upon any portion of the community a system of religious belief by compulsory education.

Moved by the Rev. JOHN WESTER (Baptist), seconded by Mr S. HUNT (Wesleyan).

III. That a petition founded upon the foregoing resolutions be adopted, signed, and presented to the House of Commons by the members for the borough, urging the immediate and utter rejection of a measure so fraught with injustice, and so calculated to kindle and increase religious animosities throughout the land. And that the proceedings of this meeting be advertised in the *Telegraph and Independent*, and in the *London Patriot* and *Nonconformist* newspapers.

PETITION.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled—

The humble petition of the undersigned inhabitants of the borough of Devonport and East Stonehouse, adopted at a public meeting in the Town hall, the 10th day of May, 1843, Sheweth,

That your petitioners have calmly and deliberately considered the amendments proposed by Sir James Graham in the bill for the better education of children in factory districts.

That these amendments appear to your petitioners to be an insult to the understandings, and a mockery of the prayers of the hundreds of thousands who have petitioned against this most unrighteous measure, and in no wise affect the principles upon which it is founded.

That, in the unalterable opinion of your petitioners, no human government has any right to interfere with the religious convictions of any class of the community, every human creature being amenable for his faith only to conscience and to God; and that all attempts to enforce religious belief by compulsory education are violations of the rights of the free-born spirit of man, and treason against the authority of heaven.

Taking these premises into consideration, your petitioners earnestly entreat your honourable House utterly to reject and everlastingly abandon all the educational clauses of the Factory bill.

And your petitioners, &c.

Moved by the Rev. JOHN PYER (Independent), seconded by R. B. ORAM, Esq. (Baptist).

IV. That the cordial thanks of this meeting are due, and are hereby respectfully presented, to C. Tripe, Esq., for the readiness he manifested in consenting to take the chair, and for the hearty zeal and ability he has displayed in conducting the proceedings of this meeting.

JOHN PYER, Secretary.

FACTORIES EDUCATION BILL.

THE EXECUTIVE COMMITTEE are instructed to state that the time for renewed action is come. No notice has yet been taken of the 13,766 petitions. They recommend, therefore, the immediate and universal preparation of petitions against the altered bill. They should be presented, not before the 22nd, and not later than the bringing up of the bill from committee. The Committee sits daily to afford any information, or take charge of petitions.

ANDREW REED, D.D., Chairman.

King's Head, Poultry, May 12, 1843.

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